

TEN LECTURES
ON
MODERN HISTORY

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LUTHER

DURING the latter part of the Middle Ages, the desire for reform of the Church was constant. It was strongest and most apparent among laymen, for a famous monastic writer of the fourteenth century testified that the laity led better lives than the clergy. To the bulk of ordinary Christians reform meant morality in the priesthood. It became intolerable to them to see the Sacrament administered habitually by sacrilegious hands, or to let their daughters go to confession to an unclean priest. The discontent was deepest where men were best. They felt that the organisation provided for the salvation of souls was serving for their destruction, and that the more people sought the means of grace in the manner provided, the greater risk they incurred of imbibing corruption. In the days when celibacy was imposed under Gregory VII., it was argued that the validity of orders depended on conduct; and that idea of forfeiture by sin, essentially fatal to the whole hierarchical system, was not yet extinct. People learnt to think of virtue apart from the institutions of the Church, and the way was paved for a change which should reduce the part of the clergy in men's lives, and give them families of their own. The hope that a stricter discipline would be enforced by authority from within died away. When Eugenius IV. directed Cesarini to dissolve the Council of Bâle, the Cardinal replied that if he obeyed they would be thought to be mocking God and men, and to have abandoned the notion of reform, and the laity would

have some reason to believe that it was a good deed to destroy, or at least to plunder, the clergy.

The religious influence of the Church was brought low by its record of failure. The scheme for governing the world by the hierarchy, pursued for three centuries, had terminated in disaster. For a whole generation no man knew whether the Papacy was in Italy or in France. The attempt to effect improvement through the Councils had been abandoned after many experiments, and the failure to reconcile the Greeks had established the Ottoman Empire in Europe. With the decline of the Church the State rose in power and prerogative, and exercised rights which for centuries had been claimed by the hierarchy. All this did not suggest Lutheranism to Luther, but it prepared the world for it.

Amidst the abuses and excesses of that epoch of lax discipline and indistinct theology, the point of breaking was supplied by a practice of very recent growth. Indulgences had long existed, and after a time they were applied to souls in purgatory. When, at last, plenary indulgences, that is, total remissions of penalty, were transferred to the dead, it meant that they were straightway released from purgatory and received into heaven. Five churches in Rome enjoyed the privilege that a soul was released as often as mass was said at one of the altars, technically known as privileged altars, or as often as certain prayers were said by persons visiting them. There were privileged altars at St. Peter's, at St. Prassede, at Santa Pudentiana, at the Scala Santa. At one, five masses were required; at another, thirty. In the crypt of St. Sebastian one visit was enough. A particular prayer repeated during forty days remitted one-seventh of the punishment, and on the fortieth day the dead man would appear to his benefactor, to thank him. All the benefits available to a pilgrim visiting Rome could be enjoyed at a distance by the purchase of an indulgence from the friars sent round to sell them. Such an indulgence, published by Julius II. for the construction of St. Peter's, was revived by Leo X. in

1517, half the proceeds to go to the Archbishop of Mentz, that he might pay back a loan to Fugger of Augsburg. The banker's agent went round with the appointed preacher and kept the strong box. Tetzel, a Dominican, preached the indulgence in Saxony, though not in the territory of the elector, and he employed to the utmost the arguments authorised by the custom of the day. Speaking of him and of his colleagues, Benedict XIV. said that they were the cause of all the trouble that followed.

Many people thought the indulgences, as then practised, a mischief, because people took them as equivalent to absolution; and the general of the Augustinians spoke of them as an encouragement to sin. But the extreme point was the theory that payment of a few pence would rescue a soul from purgatory. Therefore, when Luther raised a protest against such propositions, he said no more than what many other people were saying, and less than some. And he had no idea that he was not speaking in thorough harmony with the entire Church, or that the ground he occupied was new. The Dominicans stood by Tetzel and made his cause their own. They were able to say of him that he had only uttered current doctrine, though it had not the sanction of former ages. Three hundred of them were present when he received a degree at Frankfort on the Oder, and the Dominicans at Rome defended even the most extreme and grotesque of the sayings attributed to him.

Leo committed the whole business to Silvester Prierias, Master of the Sacred Palace and official theologian of the Holy See. Prierias was not a reputable defender of any religious cause. In one of his books he advises a judge that he may obtain a confession by a promise of mercy, meaning mercy to the community, and charges the notary to put down in what sense the words were spoken. Accordingly he made the worst possible defence. St. Thomas, discussing indulgences as they were in his time, urges that they may be accepted as they are given by authority. Prierias, an ardent Thomist, regards this

as a valid argument for the practices that were now contested. The problem of right is settled by the evidence of fact. The questors, as they were called, acted as legitimate agents of the Holy See. To deny what authority tacitly approves, is to deny authority; and to appeal from the Pope to the Bible, is to appeal from a higher authority to a lower. This was to ignore the difficulty and to make reforms impossible. The reason for this compendious evasion was that Leo, prior to his election, had taken an oath to revoke the indulgence of Julius II., and to supply otherwise the money required for St. Peter's. The capitulation was in March 1513. The breach of the capitulation, in March 1515. It was not desirable to raise a controversy as to the broken oath, or to let Luther appear as the supporter of the cardinals against the Pope, or of the Pope expecting the tiara against the Pope in possession of it. The effect was to deprive Luther of the hope that he was at issue with a too eager subordinate in Saxony, and to transfer his attack to Rome. It was now officially declared that whatever is right, and that no improvement or reform is wanted in high places.

A graver personage came upon the scene when it was agreed that Luther should appear before the Legate at Augsburg. Cardinal Cajetan was the weightiest divine of the Court of Rome, and a man of original mind, who was denounced in his order as a dangerous innovator, and whose writings could not be reprinted without large omissions. He is commemorated, in political literature, among the advocates of tyrannicide. He was more dexterous than Prierias, although he also refused a revision of current practices. By putting forward a decree of Clement VI., he drove Luther to declare that no papal decree was a sufficient security for him. So that, having assailed authority in that which it tolerated or ignored, he assailed it now in that which it directly affirmed, and was no longer a mere intruder, proffering unwelcome advice, but a barbarian thundering at the gates of Rome. Cajetan dismissed him ungraciously; and having been

warned that a Dominican cardinal might be perilous company in the circumstances, he went off secretly and made his way home. He was already a popular figure in Germany, and the Diet of Augsburg had complained that the drain caused by indulgences left no supplies for the Turkish war.

When Luther returned to Wittenberg he was aware that his ideas extended much farther than he had supposed. Since the refusal to listen to his remonstrance, he knew that he was involved in a conflict in which Rome would be against him. He knew also that many of his countrymen would be on his side. The same discovery was unexpectedly made by the next papal emissary, Miltitz, a Saxon layman, who was sent to convey the Golden Rose to Luther's patron, the elector Frederic. It was well understood at Rome that Cajetan, in pushing Luther one step beyond his original Thesis, by transferring the question from the discretion of Tetzel to the authority under which he acted, had mismanaged the affair. Uncompromising rigour having failed, the opposite treatment was now applied. Miltitz, finding the majority of Germans favourable to Luther, deposited the Golden Rose at Nuremberg, and came into his own country with a resolution to be conciliatory. The friends whom he saw on his way informed Luther, and urged him to meet his countryman in the same spirit. Miltitz saw Tetzel and silenced him; and the inauspicious preacher did not long survive his disgrace. Having given this proof that he entertained no adverse prejudice, that on the immediate problem they were in sympathy, Miltitz had a conference with Luther at Altenburg.

Luther followed the advice of his friends at Nuremberg. The specific evil he had denounced was now admitted by the authorised representative of the Holy See. He obtained, through him, a reassuring glimpse of Roman opinion, and the certainty that there were men on the spot, unlike Prierias and Cajetan, whose convictions in regard to unreformed abuses were as clear as his own, and whose opportunities were better. They came to an

understanding. Luther was to publish an explanation and then the subject was to drop. It did not mean that he was approved; but dubious points were not pressed, for the sake of those on which the force of his case was felt. He wrote to a friend that he would suppress much rather than offend, and the whole thing would die out of itself. The contrast between Miltitz and Cajetan was such that he had reason to be satisfied. Miltitz also considered that he had done well, and had extinguished a conflagration that might have become serious. He advised the Elector not to send the Wittenberg professor out of the country. More eager spirits were impatient of so tame a conclusion; for there were some to whom plenary indulgences for the living or the dead were a drop of water in an ocean of controversy, whilst others thought that authority had been outraged on one side and surrendered on the other. Before the dispute was reopened Luther wrote a letter to Leo X., saying the ecclesiastical authority must be upheld to the utmost. This saying, of little account in his theology, is significant in his entire system of thought. What he meant was that the papal supremacy in the government of the Church had endured so long that the divine sanction was upon it. He did not trace it much farther back than the twelfth century. But that, he considered, constituted a legitimate claim.

Luther, who was a profound conservative and a reluctant innovator, and who felt the fascination that belongs to lapse of time, employed in behalf of the Papacy an argument by which Dante had defended the Empire. Machiavelli derived right from success, and Luther from duration. In reality he held both doctrines, for he thought Zwingli's death in battle an evident judgment on his low sacramental theory. Promoted at the same time by the two most powerful writers in the world, the idea that heaven is responsible for results acquired immense prestige, and long influenced European thinking. The argument by which he justified the Papacy amounted, in fact, to a negation of its claim to divine institution; and at the time when he produced it, early in 1519, he

had come to reject not only the excesses of Tetzels, but the entire scheme of indulgences. Although he held to the Papacy only by an ingenious sophism, beyond the Pope there was the Council ; and he might still deem himself a Catholic after the manner of Gerson and the Gallican divines of Constance, who depreciated Rome. That was possible, if nothing in the sequence of his views came into collision with any decree of a General Council.

This was now the question of the day, the question for the summer of 1519. The man who brought it to an issue was John Eck, a theologian of Ingolstadt University, who came to Leipzig to dispute with Luther's colleague Carlstadt, and ended by a disputation with Luther himself. He imagined that Luther did not perceive the consequences. Because he defied the Popes, it did not follow that he would defy the Councils, especially a Council held in Germany, under the protection of a German Emperor a Council zealous for reform and honoured by Germans, as their avenger on the national enemy John Hus. Luther had no special preference for an assembly which burnt an obnoxious professor of theology, and no great interest in reforms which he deemed external, and not making for inward change. He said that there were points on which Hus was right, and the sentence that condemned him wrong. He admitted, in the end, that Councils as well as Popes might be against him, and that the authority by which he stood was the divine revelation. That is how "the Bible, and the Bible only," became the religion of Protestants.

Having succeeded in forcing Luther from his original positions, Eck carried the matter to Rome. A theory so uncertain in its method, so imperfectly tested by the regulated comparison of authorities, might crumble to pieces if all its consequences were made manifest. It was conceivable that a man who had raised such a storm without looking up his books, without weighing the language of Councils or thinking out his thoughts, upon whom the very obvious objections of Cajetan and Eck came as a surprise, who at every step abandoned some

previous proposition, might not feel absolutely and finally sure that he was right, or might even recognise the force of the saying that it is well to die for the truth, but not for every truth. Eck joined with Cajetan in urging the strongest measures of repression. A different line of policy suggested itself, in the spirit of Erasmus. It was to hail Luther as an auxiliary, as the most powerful leader in the work of eradicating evils which were a familiar scandal to all religious men, and the constant theme of ineffective Cardinals on every solemn occasion. Then they might have confronted whatever was to follow with cleaner hands and a better conscience.

In June 1520, after a year's deliberation, Luther was condemned as the teacher of forty-one heresies; and in January, after he had made a bonfire of the Papal Bull and of the Canon Law, he was excommunicated. According to imperial constitutions three centuries old, the next step was that the civil magistrate, as the favourite phrase was, would send the culprit through the transitory flames of this world to the everlasting flames of the next. If that was not done, it might come to pass that the zeal of Prierias, Cajetan, and Eck would serve to inform the world that the medieval reign was over, and that the pen of an angry, rude, and not very learned monk was stronger than the Papacy and the Empire. It was known from the first that the Elector of Saxony would defend Luther, without being a Lutheran. Indeed, he shocked him by his zeal for indulgences and his collection of 19,000 relics. But he protected Luther as the most famous teacher of his university. They never met, and when the Elector on his deathbed sent for him, Luther was away. Since the Disputation of Leipzig he was the most conspicuously popular man in Germany. What he had said about the use and abuse of indulgences had not inflamed the nation. But the appeal to Scripture was definite and clear, and it met many objections and many causes of opposition.

When Luther was discussing the value of indulgences here and in the other world he meant no more and saw

no farther. But now he saw the chasm, and possessed a principle on which to found his theology, his ethics, his politics, his theory of Church and State, and he proceeded to expound his ideas thoroughly in three celebrated works, known as his *Reformation Tracts*, which appeared in 1520. Luther's fundamental doctrine had come to him in early life, not from books, but from a friend. When all the efforts and resources of monastic criticism had led him only to despair, one of the brethren told him that his own works could not bring relief from the sense of unforgiven sin, but only faith in the merits of Christ. He found such comfort in this idea, which became the doctrine of imputation, and he grasped it with such energy that it has transformed the world. Predestination seemed to follow logically, and the rejection of free-will; and, as the office of the ordained priest became superfluous, the universal priesthood, with the denial of Prelacy. All this was fully worked out in the writings of 1520.

Luther was unconscious at first of the tremendous revolution he was preparing, because he found satisfaction in the strong language of St. Bernard. Under the shadow of the greatest doctor of the medieval church he felt assured of safety. And when he spoke of the Bible only, that was not textually more than had been said by Scotus and others, such as Erasmus, and quite lately the Bishop of Isernia at the Lateran Council. He did not start with a system or an apostolate; but now that his prodigious power as a writer of German had been revealed, he rejoiced in the conflict. He obtained his opportunity at the Diet of Worms. The young Emperor had come over from Spain to receive the crown, and he had accepted the Bull of Leo against Luther. At that moment he was on friendly terms with Rome, but his chancellor, Gattinara, warned him that the people throughout Germany favoured the reformer; and Tunstall wrote to Wolsey that 100,000 men would give their lives rather than let him be sacrificed to the Papacy. Even at Mentz, an episcopal city, the Nuncio Aleander was in danger of being stoned. "The conflicts of Church and State in the Middle Ages,"

he wrote, "were child's play to this." Therefore, although Luther had been condemned and excommunicated for forty heresies, although he had publicly thrown the Pope's Bull into the fire, and was worthy of death by ecclesiastical and municipal law, the Emperor gave him a free pass to the Diet and back, and sent a herald to arrange the journey.

At Erfurt, on his way, he learnt for the first time how the country was with him. When within sight of the towers and spires of Worms, he was warned by the Saxon minister Spalatin that his life would not be safe; and he returned the famous answer that he would go on if every tile in the city was a devil. At Oppenheim, almost the last stage, Bucer was waiting his arrival with a strange and unexpected message. A French Franciscan, Glapion, was the Emperor's confessor, and he was staying at Sickingen's castle, a few miles off, in company with Sickingen himself, the dreaded free-lance, with Ulrich von Hutten and with the unfrocked Dominican Bucer, who was to prove the ablest of the German reformers next to Luther. He sent Bucer, with an escort of Sickingen's troopers, to invite Luther to visit him there before he proceeded to Worms. It was clear that the Diet would end with a repulse for authority. The very presence there of a man who had written with such violence, and had been so solemnly condemned, was a defiance. Glapion was a reforming Catholic, and desired the assistance of Luther. He was clever enough to find ground in common with Erasmus, Ulrich von Hutten, and Bucer, and he was ready with far-reaching concessions to secure Luther. Then, he thought, his Emperor would be enabled to purify the Church. Bucer was of opinion that there was nothing to prevent agreement if Luther would interpret his contested writings as Bucer had explained them to Glapion. Gattinara was urgent for a reforming Council; the union of so many forces would be enough to invigorate the Italian cardinals, and they could carry Rome with them. It was the party of Reform attempting to conciliate the party of Reforma-

tion, that they might co-operate in saving the work of the Renaissance and renewing the Church from within. By renouncing "The Babylonish Captivity" alone of his numerous writings, Luther, who had already revoked so many utterances, might obtain acceptance for his main dogma, and bind the united Humanists and the Imperial government to his cause. Those were the terms of the proposed alliance. They were at once rejected.

Luther owed much to Erasmus, but they could never combine. He looked upon the purpose of the other as essentially rationalistic, Pelagian, and pagan. He foresaw that the coming struggle would be not with the old school, but with the new; that the obstacle to the Reformation was the Renaissance, and the enemy's name Erasmus. The Franciscan's profound and dazzling scheme miscarried, and Luther appeared before the Diet. Prompted by Glapion, the Imperial spokesman took no notice of Luther's own specific views, or of the Papal Bull against them. But he invited him to dissociate himself from Wyclif and John Hus on those matters which had been censured at Constance. That Council was the venerated safeguard of Catholic and Imperial reformers, and the strongest weapon of opposition to Rome. A Council which compelled the Emperor to burn a divine alive, after giving him a safe-conduct, was in no good odour just then with Luther, standing by the waves of Rhine, which swept the ashes of John Hus away into oblivion. They then represented to Luther that the Diet was, on his side, against Roman encroachments and the theory of penance; they praised his writings generally, and proposed that unsettled matters should be left to the decision of a future Council. To this he was willing to agree. But he stipulated that there should be no judgment except by the standard of Scripture. They replied that it stood to reason, and could not be made the object of a special condition. They meant different things, and the discussion came to naught. But important concessions had been made, and many opportunities had been offered, for the Diet was drawing up "the grievances of the German

nation," and for that policy he was a desirable ally. Luther declined to concede anything, and a month later the Emperor signed the sentence of outlawry. In his Spanish dominions he was a jealous upholder of the Inquisition, even against the Pope, and of all the princes at Worms, secular or ecclesiastical, he was the most hostile and the most impatient.

Meanwhile Luther had gone back to Saxony, had preached on his way to the Benedictines of Hersfeld, and then disappeared in the Thuringian Forest. It was reported that he was dead; that his body had been found with a sword through it. When Charles V. was dying, a baffled and disappointed man, he is said to have lamented that he kept his word to the turbulent friar who had triumphantly defied him. But Leo X. sent orders that the passport should be respected and that the traveller should depart in peace.

Luther at Worms is the most pregnant and momentous fact in our history, and the problem is to know why he so rigidly repelled the advances of the confessor, of the Chancellor of Baden, and the Elector of Treves. Was it simply the compelling logic of Protestantism, or was there some private saltpetre of his own, a programme drawn from his personality and habits of mind? There was no question at issue which had not either been pronounced by him insufficient for separation, or which was not abandoned afterwards, or modified in a Catholic sense by the moderating hand of Melanchthon. That happened to every leading doctrine at Augsburg, at Ratisbon, or at Leipzig. Predestination was dropped. The necessity of good works, the freedom of the will, the hierarchical constitution, the authority of tradition, the seven sacraments, the Latin mass, were admitted. Melanchthon confessed that he held all Roman doctrine, and that there was no difference except as to the celibacy of the clergy and communion under both kinds; the rest was the work of agitators; and he bitterly resented Luther's tyrannical treatment. As Melanchthon had the making of the official statements of doctrine,

it would almost appear as if Luther never became a Lutheran. And the truth is that he held one doctrine which he never succeeded in imposing, and which forbade all approach and all endeavours to explain. For he believed that the Pope was anti-Christ. The idea came to him from Lorenzo Valla, whose tract on the Donation was published in 1518 by Hutten. He became convinced almost immediately after writing to Leo that deferential letter which he had agreed upon with Miltitz. It obliged him to force on a breach at Worms. His main objection to the Confession of Augsburg was that this article was excluded from it.

Under the malediction of Church and State, Luther was lost sight of for some months. He was hidden in the Wartburg, the castle of his Elector, above Eisenach, disguised as a country gentleman. He wore a moustache, dined joyously, carried a sword, and shot a buck. Although his abode was unknown, he did not allow things to drift. The Archbishop of Mentz had been a heavy loser by the arrest of his indulgence, and he took advantage of the aggressor's disappearance to issue a new one. He was friendly to Luther, and repressed preaching against him; and the Elector of Saxony ordered that the controversy should not be revived. Luther replied that he would destroy the Elector rather than obey him; the Thesis had been posted in vain, and the spirit of Tetzel was abroad once more; he gave the Archbishop a fortnight, after which he would let the world see the difference between a bishop and a wolf. The prelate gave way, and having arrested one of his priests, who had married, he consented, at the reformer's request, to release him.

The most important result of the stay at the Wartburg was the translation of the New Testament, which was begun towards the end of the year, and was completed in about three months. There were already eighteen German Bibles, and he knew some of them, for a particular blunder is copied from an edition of 1466. All those that I have seen, and I have seen nearly all in Dr

Ginsburg's collection, are unwieldy folios. Luther's translation was published at a florin and a half, and may now be had for sixty guineas. It was reprinted eighty-five times in eleven years. The text as we know it was revised by his friends twenty years later. It was his appeal to the masses, and removed the controversy from the Church and the school to the market-place. The language had to be modified for the people of the South, and almost rewritten for the North; but it ended by impressing central German as the normal type for the whole country. It was the first translation from the Greek, and it was the work of the greatest master of German.

During the eclipse at the Wartburg Leo X. was succeeded by Adrian of Utrecht, the Regent of Spain, a man of learning and devout life, who proceeded to reverse his predecessor's policy. He addressed a Brief to the Diet at Nuremberg, saying that of all those in authority at Rome none were without reproach, and the evils from which the Church was suffering had been caused and propagated by the papal court. To this memorable exhibition of integrity his envoy added that Luther deserved to be idolised if he had been content with the exposure of abuses, and that the real offender was Leo X. This change of front removed the charge from the outer branch to the centre. Luther had been hitting the wrong man. It was now avowed that the transgressor was not an obscure itinerant, but the sovereign pontiff himself, and that Luther's adversaries were in the wrong. Adrian had been Grand Inquisitor in four kingdoms, and he moderated expectation by inviting the Germans to be worthy of the illustrious example set by their ancestors, who burnt John Hus and Jerome of Prague. Therefore Erasmus, when summoned to Rome to advise with him, declined to come. "If they were going to shed blood," he said, "he would not be wanted."

When, at the end of a year, Luther came out of his retirement, he found that the world had changed. The seed that he had scattered was coming up with variations.

His own Saxon neighbours, led by Carlstadt, were disposed to ride favourite opinions to death, with the exaggeration and exclusiveness of enthusiasts. In Switzerland, Zwingli held doctrines differing widely from his own, with a republican and aggressive spirit that was hateful to him. The Anabaptists started from his impulse, but in their earnest striving after holiness adopted principles which involved a distinct reaction towards medieval religion, and carried the multitude away. Near the Swiss frontier, Zurich encouraged an agitation among the country people, that was fomented by Lutheran and Anabaptist teachers, and broke out soon after into anticipations of 1789. Luther turned from the foe beyond the mountains to the foe within the gates, and employed himself thenceforward in repressing misconceptions of his system to men who were in some sense his disciples. Against Rome the tide was manifestly rising. The danger was on his own side. This is variously called the reversal of original principle, the great surrender, the breach between Reformation and Revolution. Luther was acquiring caution and restraint. The creative period of the Reformation was over. All the ideas by which he so deeply moved the world had been produced in the first five years. Beyond the elementary notions that govern life, he lost interest in the further pursuit of theology. "Abraham," he said, "had faith; therefore Abraham was a good Christian." What else there might be in Christianity mattered less; and nearly all metaphysical inquiry, even on the Trinity, was neglected by the German reformers.

It is the extremity of his Conservatism that has put him wrong, even with those who regard politics as quite distinct from ethics. He defended Passive Obedience; he claimed to be the inventor of Divine Right; and the constitution of the Lutheran Churches contributed even more than the revival of the Civil Law to establish the absolute sovereignty of States. He proclaimed religious liberty, believing that Rome had never persecuted; then he denounced Jews and Anabaptists, and required that there should never be two religions in the same place.

He denounced the ruling classes in his country with extreme violence ; but when the peasants rose, with their just and reasonable demands, and threatened Saxony, he issued a tract insisting that they should be cut to pieces. He valued the royal prerogative so highly that he made it include polygamy. He advised Henry VIII. that the right way out of his perplexity was to marry a second wife without repudiating the first. And when the Landgrave Philip asked for leave to do the same thing, Luther gave it on condition that it was denied. He insisted on what he called a downright lie. The great fact which we have to recognise is that with all the intensity of his passion for authority he did more than any single man to make modern History the development of revolution.

The Humanists had generally supported Luther almost from the beginning, and Melanchthon, the young Professor of Greek, proved his most useful coadjutor. They applauded his attack on abuses, and on the treatment of Germany by Rome ; and it was believed that the Renaissance prepared the Reformation, that Luther had only hatched the Erasmian egg. When the salient points of his system appeared, they began to fall away from him. Nearly all the older men among the leaders died in the Roman communion—Reuchlin, Wimpheling, Mutianus Rufus, Pirkheimer, Zasius, the best jurist in Germany, and Crotus, who wrote the *Epistolæ Obscurorum Virorum*. They were urging the mind of man along all the paths of light open to its effort, and they found the exclusiveness of the new interests an impediment to letters. Younger men remained true to the movement ; but when Erasmus defended, as he had always done, the doctrine of free-will, even Melanchthon was convinced, and imputed to his friend and master the fatalism of the Stoics. Like Fisher and More in England, many of Luther's German opponents, such as Eck and Cochläus, were men of the Renaissance. The breach with Erasmus, the quarrel with Zwingli and his friends in the south-west, the irruption of the Anabaptists, the dispute with Carlstadt,

the sacrifice of Luther's popularity among the masses, by his attack on the peasants, produced a recoil. Many of the regular clergy went over, and many towns; but the princes and the common people were uncertain. Therefore the Catholic party gained ground at the Diet of Spires in 1529. They carried measures to prevent any further progress of the Lutherans, and it was against this restriction that certain princes and fourteen towns made the protest from which Protestantism has its name.

In the following year Melanchthon drew up the Confession of Faith for the Diet of Augsburg, while Luther remained behind at the castle of Coburg; his purpose was to explain the essential meaning of Lutheranism, the consecutive order and connection of ideas, so as to exclude the Zwinglians and the Anabaptists, and to reconcile the Catholics. He came to an understanding with the Emperor's secretary, and Stadion, the Bishop of Augsburg, judged that his proposals were acceptable, and thought his own people blind not to coalesce with him. "We are agreed," said the Provost of Coire, "on all the articles of faith." But the divines, interested in the recovery of Church property, would not yield, and their violence had to be restrained by the Emperor. He was a very different personage from the one who had presided at Worms, for he was master now of one-half of Europe, with faculties ripened by a unique experience of affairs. When the Legate Campeggio, the Campeggio of Shakespeare and Blackfriars, exhorted him to punish the heretics with scourges of iron, he replied, "Not iron, but fire." Afterwards he said that they had been represented as worse than devils; but his confessor had told him to see whether they contradicted the Apostles' Creed, and he found that they were no devils at all, and did not dispute any article of faith. This confessor was Cardinal Loaysa, Archbishop of Seville. We possess the letters which he wrote from Rome at the time, entreating Charles to come to terms with the Protestants, and leave them to their religion, provided they were faithful to him. Loaysa even had

an auxiliary in Pope Clement, who recommended ways of gentleness, and wished Charles to appear in Germany without an army. The conclusion was a truce until a Council was held—a temporary success for the Protestants, with a prospect of renewed peril, but no concession of principle.

With the Diet of Augsburg the divines ceased to be the leaders of the nation. They had played their part when they produced an accepted statement of their doctrine in its substance, apart from persons and policy. They had displayed energy and moderation, but had shown no power of governing the churches they had founded. They fell into the background, and made way for lay politicians. Questions of fundamental principle disappeared, and questions of management prevailed. Things became less spontaneous and less tumultuous as action was guided by statesmen; and, in defiance of Luther, the governments assumed the direction of affairs, and formed the League of Schmalkalden for the defence of Protestant interests. They were preparing for civil war, and now by degrees most of the German princes went over.

II

THE COUNTER-REFORMATION

THE Reformation was extended and established without arousing any strong reaction among Catholics, or inspiring them with a policy. Under the influence of secular interests, profane literature and art, it was a time of slackness in spiritual life. Religious men, like the Cardinals Egidius, Carvajal, and Campeggio, knew, and acknowledged, and deplored, as sincerely as Adrian VI., the growing defects of the ill-governed Church; and at each Conclave the whole of the Sacred College bound itself by capitulations under oath to put an effective check on the excesses of the court of Rome. But at the Lateran Council the same men who had imposed on Leo the obligation to revoke the indulgences suffered them to be renewed; and those who held the language of Erasmus were confronted by a resisting body of officials for whom reform was ruin. Rome flourished on money obtained from the nations in return for ecclesiastical treasures, for promotion and patronage, for indulgences and dispensations. With the loss of Germany the sources of revenue that remained became more necessary; and it was certain that they would be damaged by reform. Chieregato, the bishop who carried to the Diet of Nuremberg that message from Adrian VI. of which I spoke in the last lecture, related in his Memoirs that there was a disposition at one moment to take Luther very seriously, and to avert peril by making the changes he suggested, but that it was decided to repel the attack. There is no other authority for the story, and we only know of it through Father

Paul, whom Macaulay admired as the best modern historian. There is a book attributed to Father Paul in which the use of poison is recommended to the Venetian government. We cannot take our history out of Newgate, and until his authorship is disproved his solitary testimony is insufficient.

While Clement VII. lived, of whom Sadolet said that he did not renounce his good intention of reforming society, but only postponed it, the idealists who aspired after a regenerated Catholicism never found their opportunity. In 1534 he was succeeded by Paul III., Farnese, a stronger if not a better man, and the change was quickly felt. The new pontiff offered a red hat to Erasmus, to Reginald Pole, who was admired by the Italians, and was supposed to have a future before him in England, being sprung from a royal stock; to Sadolet and Cortese, and to Contarini, the finest character of them all. He appointed a Commission, chiefly consisting of these men, to advise as to things that wanted mending; and besides their report, he received from Contarini himself private communications on the same engrossing topic. In 1541 Paul sent Contarini as his Legate to Ratisbon, where he held the famous Peace Conference with Melanchthon. The reformers of the Renaissance seemed about to prevail, and to possess the ear of the Pontiff. Their common policy was reduction of prerogative, concession in discipline, conciliation in doctrine; and it involved the reversal of an established system. As they became powerful, and their purpose clear, another group detached itself from them, under the flag of No Surrender, and the division of opinion which had been already apparent between Cajetan and Miltitz, between the friends of Erasmus and Reuchlin, and their detractors, burst into open conflict. To men trained in the thought of the Middle Ages, with the clergy above the laity and the Pope above the king, the party that aimed at internal improvement by means the exact opposite of those which had preserved the Church in the past, were feckless enthusiasts. They reverted to the old tradition of

indefeasible authority wielding irresistible force ; and in the person of Caraffa, Bishop of Chieti, afterwards Archbishop of Naples, cardinal, and Pope, under the name of Paul IV., they now came to the front. It was reported from Ratisbon that the Catholic negotiation, with the Legate Contarini at their head, had accepted the Lutheran doctrine of justification. Pole wrote, in his enthusiasm, that it was a truth long suppressed by the Church, now at length brought to light by his friend. Another friend of Pole, Flaminio, helped to write a book in its defence, which appeared in 1542, and of which 60,000 copies were sold immediately—indicating a popularity which no work of Luther or Erasmus had ever attained. This was the famous volume on the Benefit of the Death of Christ, which was supposed to have perished, said Macaulay, as hopelessly as the Second Decade of Livy, until it was discovered in a Cambridge library, and republished in my recollection.

Now it was these men, Pole, Contarini, and their friends Cortese and Sadolet, who dominated in the Sacred College, occupied high places, and helped to govern the policy of Rome. There were nests of Lutherans at Modena, Naples, and elsewhere ; but nobody in those days knew the force of multitudes ; a few cardinals caused greater alarm than all the readers of the Benefizio, and it soon appeared that the general of the Capuchins, the Bishop of Capo d'Istria, the Bishop of Modena and Nuncio in Germany, inclined the same way as the suspected cardinals. The most eminent men of the Italian clergy were steering for Wittenberg, and taking Rome with them. An uncle of the Duke of Alva, the cardinal of Sant Iago, thereupon suggested to Caraffa that the best way to save the Church was to introduce the Spanish Inquisition ; and he was seconded by another Spaniard, a Basque of great note in history, of whom there will be more to tell. Caraffa, who had been Nuncio in Spain, took up the idea, urged it upon the Pope, and succeeded. What he obtained was nothing new ; it belonged to the thirteenth century, and it had been the result of two forces,

powerful at the time, the Crusades and the belief in witchcraft.

When the first warlike pilgrims started for Palestine at the end of the eleventh century, it occurred to some of them that without toiling so far they could find enemies of Christ, as bad as the Saracens, close at hand. So they fell upon the Jews in the north of France, along the Rhine and the Danube, and murdered them as they passed. This was done at a moment of religious fervour. And when it became known, in the same region, that there were heretics, the same cause produced the same effects, and the clergy were not always able to save them from the wrath of the populace. The many sects known by the name of Albigenses were Gnostics; but they were better known as Manichees, for the Roman law was severe on Manichees, who were dualists, and by a dualist they meant a worshipper of the devil. Sorcery had not become epidemic and sectarian, but it was suspected occasionally in the twelfth century. We know at the present day to what horrible and loathsome rites Madame de Montespan submitted for the sake of love and hatred. That was done in the most refined and enlightened court in Europe, in the best days of the French intellect, in the home of Bossuet and Racine. It is not difficult to imagine what was believed and what was attempted in ignorant and criminal classes five centuries earlier. Now a witch was, by the hypothesis, a worshipper of the devil, and the dualists fell under the same suspicion of propitiation by sin. It was impossible to exterminate them too quickly, or to devise torments worse than they deserved.

That was the situation towards the middle of the twelfth century. There was a practice which the clergy desired to restrain, and which they attempted to organise. We see by their writings that they believed in many horrible imputations. As time went on, it appeared that much of this was fable. But it also became known that it was not all fabulous, and that the Albigensian creed culminated in what was known as the Endura, which was in reality suicide. It was the object of the Inquisition

that such people should not indeed be spared, but should not perish without a trial and without opportunity of resipiscence, so that they might save their souls if not their lives. Its founders could claim to act from motives both of mercy and of justice against members of a Satanic association. And it was not against error or nonconformity simply, but against criminal error erected into a system, that the Inquisitors forged their terrific armoury. In the latter half of the fifteenth century their work was done and their occupation gone. The dread tribunal lapsed into obscurity. Therefore, when the Spaniards demanded to have it for the coercion of the Jews, they asked for what was dormant, but not abolished. It was a revival rather than a creation. And it was for a specifically Spanish purpose. At Rome there were no Moors, and they did not oppress the Jews. Even those who, having passed for Christians, went back to their own faith, were permitted to do so by Clement VII. Against such backsliding the Council of Toledo, under the Gothic kings, had decreed the severest penalties, anticipating Ferdinand and Isabella, or rather Torquemada and Ximenes, by eight hundred years. Founded on the ancient lines, the Spanish Inquisition was modified in the interest of the Crown, and became an important attribute of absolutism.

When the Holy Office for the universal Church was set up in Rome in 1542, it was in many respects distinct both from the first medieval type and from the later Spanish type. In the Middle Ages the headquarters were in the south of France, and the legislation was carried out by Councils at Toulouse, Narbonne, and Béziers. The Popes controlled them through their legates, and issued their own orders to the Dominicans. But it was not one of the institutions of the Court of Rome, and did not always act in harmony with it. It now became part of the Roman machinery and an element of centralisation. A supreme body of cardinals governed it with the Pope at their head. The medieval theory was that the Church condemned, and the State executed, priests having nothing to do with punishment,

and requesting that it might not be excessive. This distinction fell away, and the clergy had to conquer their horror of bloodshed. The delinquent was tried by the Pope as ruler of the Church, and burnt by the Pope as ruler of the State. Consequently, this is the genuine and official Inquisition, not that of the Middle Ages, which was only partly in the hands of Rome; not that of Spain, which was founded but not governed by Rome, and for the developments of which the Papacy is not directly responsible.

Originally the business of the Inquisitor was to exterminate. The Albigenses delighted in death, and they were disappointed when it was put off. But now it was directed against opinions not very clearly understood or firmly held, that often resembled a reformed Catholicism more than Protestantism. The number of victims was smaller. At Venice, where the Holy Office had a branch, there were 1562 trials in the sixteenth century, 1469 in the seventeenth, 541 in the eighteenth. But executions were frequent only in Rome. There, in many recorded cases, the victim was strangled before burning. It is doubtful whether death by fire was adopted as the most cruel; for boiling had been tried at Utrecht, and the sight was so awful that the bishop who was present stopped the proceedings. Roman experts regard it as a distinctive mark of the new tribunal that it allowed culprits who could not be caught and punished in the proper way, to be killed without ceremony by anybody who met them. This practice was not unprecedented, but it had fallen into disuse with the rest during the profane Renaissance, and its revival was a portentous event, for it prompted the frequent murders and massacres which stain the story of the Counter-Reformation with crimes committed for the love of God. The laws have not been repealed, but the system continued in its force for no more than a century; and before the death of Urban VIII. the fires of Rome were quenched. At that time persecution unto death was not extinct in England; the last instance in

France was in 1762, and in Spain still later. The immediate objects were obtained in the first thirty years. The Reformation in Italy had by that time come to an end, and the Popes had been supplied with an instrument that enabled them to control the Council of Trent. Its action did not extend to other countries.

Next to the Inquisition, the second of the several measures by which central organs were created for the Counter-Reformation is the establishment of new orders. The old ones were manifestly ineffective. The Augustinians produced Luther. The Dominicans had done still worse, for they produced the adversaries of Luther. The learning of the Benedictines was useless for the purpose of the day, and they were not organised for combat. A rich and varied growth of new religious orders was the consequence. The first were the Theatines, then the Capuchins, who were remodelled Franciscans, adapted to the need of the time; then the Barnabites, the Oratorians, and others. Caraffa was the most influential of the Theatines, though not their founder; and he gave them their name, for he was Bishop of Chieti, in Latin Theate. He did more for another institution than for his own, for it was he who brought forward the extraordinary man in whom the spirit of the Catholic reaction is incorporated. At Venice he found a group of young men, most of them Spaniards, all of them seekers after perfection, united otherwise in a somewhat vague design of visiting the Holy Land. Their leader, Ignatius Loyola, at that time an enthusiast, later on a calculator and organiser of the first class, was the same man who helped to transplant to Rome the Inquisition of his own country. As they waited in vain for a passage, Caraffa advised them that their true destination was Rome, where they would be more useful with Protestants than with the heathen; and thus, by his intervention, the Society was founded which eclipsed his own.

Here at last the Catholics acquired a leader who was a man of original genius, and who grasped the whole, or nearly the whole, situation. The Papacy had let things

go to ruin ; he undertook to save the Church through the Papacy. The ship, tossed in a hurricane, could only be rescued by absolute obedience to the word of command. He called his order the Company of Jesus, making it the perpetual militia of the Holy See for the restoration of authority ; and he governed it not only with military discipline, but with a system of supervision and counter-checks which are his chief discovery. The worst crime of the Jesuits, says Helvetius, was the excellence of their government. Nothing had done more to aid the Reformation than the decline and insufficiency of the secular clergy. By raising up a body of virtuous, educated, and active priests, the Jesuits met that argument. The theological difference remained, and they dealt with it through the best controversialists. And when their polemics failed, they strove, as pamphleteers, and as the confessors of the great, to resist the Protestants with the arm of the flesh. For the multitudes that had never heard the Catholic case stated, they trained the most eloquent school of modern preachers. For security in the coming generation, they established successful colleges, chiefly for the study of good silver Latin, and they frequented the towns more than the country, and the rich more than the poor. Thus, while they pursued their original purpose as missionaries to the heathen, almost civilising South America, and almost converting China, they kept their forces gathered for the repulse of Protestantism. They so identified their order and the Church itself with the struggle for existence in Europe, that they were full of the same spirit long after the Counter-Reformation was spent and the permanent line of frontier laid down in the Thirty Years' War, and were busy with the same policy down to the Revocation and the suppression of Port Royal in France, and longer still in Poland.

St. Ignatius directed his disciples according to the maxim that more prudence and less piety is better than more piety and less prudence. His main desire was that they should always act together, presenting a united front,

without a rift or a variation. He suppressed independence of mind, discouraged original thinking and unrestrained research, recommended commonly accepted opinions, and required all to hold without question the theology of St. Thomas. The training he imposed made ordinary men very much alike. And this is the mistake we have to guard against in considering the Jesuits. The intended unity never was enforced when the order became numerous and was joined by many able men. There arose so great a wealth of talent that it was followed by variety in ideas among them, such as the founder never contemplated. Their general, Aquaviva, forbade every opinion that contradicts St. Thomas. There could be no question whether it was true or false, and no other test of truth than conformity with his teaching. Yet Molina taught, in regard to grace, a doctrine very different from Thomism, and was followed by the bulk of his order. They were expected to think well of their rule and their rulers; but the most perspicacious exposure of what he called the infirmities of the company was composed by Mariana. Jesuits were by profession advocates of submission to authority; but the Jesuit Sarasa preceded Butler in proclaiming the infallibility of conscience. No other Society was so remarkable for internal discipline; but there were glaring exceptions. Caussin, confessor to Lewis XIII., opposed the policy of his superiors, and was dismissed by them. And when the general required works on theology to be revised at Rome, before publication, he was told that Father Gretser of Ingolstadt would never consent. They were all absorbed in the conflict with the Protestants; but when the idea of reunion arose, late in the seventeenth century, there were Jesuits, such as Masenius, one of those who anticipated *Paradise Lost*, who wrote in favour of it.

As trials for witchcraft were promoted by Rome, the Jesuits, especially Del Rio, defended them. But it was another Jesuit, Spee, who broke the back of the custom, though he had to publish his book anonymously and in a Protestant town. They were, of necessity, friends of persecution, though one of them, Faure, said that he

knew of 6000 heretics put to death, and doubted if one of them had renounced his belief. Belief in system, and in an accepted system, was an essential laid down in their constitutions. But it was Father Petavius who first described the evolution of dogma, and cast every system into the melting-pot of History. Under the name of probabilism, the majority adopted a theory of morals that made salvation easy, partly as confessors of the great, that they might retain their penitents; partly as subject to superiors, that they might not scruple to obey in dubious cases; and partly as defenders of the irrevocable past, that they might be lenient judges. Nevertheless, the opposition was never silenced, and one general of the order wrote against its most conspicuous and characteristic doctrine.

The order was, from the first, ultramontane, in the old meaning of the term. But its members in France consented to sign their names to Gallican propositions as the custom of the country, not as truth. They were ultramontanes in the other sense of the word, as conservatives, advocates of authority and submission, opponents of insubordination and resistance. Accordingly, they became the habitual confessors of absolute monarchs, in Austria, and in France under the Bourbons, and were intimately associated with the great conservative forces of society. At the same time they were required to be disciples of St. Thomas Aquinas, and St. Thomas had a very large element of political liberalism. He believed in the Higher Law, in conditional allegiance, in the illegitimacy of all governments that do not act in the interest of the commonwealth. This was convenient doctrine in the endeavour to repress the forces of Protestantism, and for a time the Jesuits were revolutionists. The ideas of 1688, of 1776, of 1789 prevail among them from the wars of religion to about 1620. In some of the medieval writers revolution included tyrannicide. It began to be taught in the twelfth century, and became popular in the sixteenth. The Jesuits adopted the doctrine at one time, and in such numbers that one of

them, Keller, in 1611, says he knows hardly three who were opposed to it. A hundred years later this was deplored as a melancholy deviation by D'Avrigny and other fathers of the Society.

The Society of Jesus is the second in the enumeration of the forces that produced and directed the great historic movement that we call the Counter-Reformation. The third is the Council of Trent. The idea arose very early that the only way to find a remedy for those things of which Protestants complained was to hold a general Council, and it was very earnestly desired by the Emperor. Fifteenth-century divines believed that all things would go well if Councils were constantly held. But the Popes were against it from the first, and at last the Protestants also. It was to be an assembly from which they were excluded, and their interests were to be debated and decided by men whose function it now avowedly was to take their lives. The Duke of Würtemberg marvelled at the unhindered presence of Cardinal Farnese in Germany, as a man of blood. The original purpose, therefore, was lost beforehand. The Council did not tend to reconcile, but to confirm, separation. It met in 1545, and ended in 1563, having been interrupted by two long intervals. Questions of doctrine were considered at the beginning, questions of reform chiefly at the end. Pole, who was one of the presiding legates, proposed that they should open the proceedings with a full confession of failings and of repentance on the part of Rome. Then the others would follow. The policy of his colleagues, on the contrary, was to postpone all inquiry into internal defects, and to repel the Protestant aggression. Therefore, the doctrines at issue were defined. Many things were settled which had remained open, and no attempt was made to meet the Protestant demand. Pole, who had hailed the compromise of Ratisbon, spoke with the grace and moderation that were in his character. At the next Conclave he was so near obtaining a majority of votes that the cardinals bowed to him as they passed before his place, and Pole, ignorant of the force at work against him,

put on paper what he meant to say by way of thanks. But Caraffa reminded them that he had spoken as a Lutheran during the Council, and he replied that he had put the argument for the sake of discussion only, that Protestants might not say that they had been condemned undefended. The feud continued, and when Pole was legate in England, Caraffa, who was then Pope, recalled him in disgrace, appointing Peto as his successor; and he sent his friend, Cardinal Morone, to the prison of the Inquisition. The effect of these rigours was that Pole, whose friends in Italy were men afterwards burnt by the Holy Office, sent poor people to the flames at Canterbury when he knew that the reign of Mary was nearing its end; and Morone, the colleague of Contarini at Ratisbon, and an admirer of the "Benefizio," having been rescued from prison by the mob, who tore it down at the death of Caraffa, wound up the Council, obedient to orders from Rome, under his successor.

A more persuasive means of expressing opposition was money. When a divine appeared at Trent, the legates, or Visconti, the agent of the Cardinal nephew, decided whether he was to receive payment for his prospective services. Even the Cardinal of Lorraine, the head of the Gallican party, and one of the first men in Europe, gave way for a considerable sum. Father Paul, in a very famous work, describes the Council as a scene of intrigue in which the good intentions of virtuous prelates were thwarted by the artifices of Rome. If the bulk of virtuous prelates resembled Pole and Lorraine, we cannot say much for the strength of their good intentions. Some remedies were, however, applied, and the state of the clergy was improved. On the whole, the reforms were regarded by the government as a disappointing result of so much promise and so much effort.

The Council instituted the index of prohibited books, which is the fourth article in the machinery of resistance. At first, the new power of the press was treated with large indulgence. This was changed by the Reformation, and far more by the organised reaction against it. Books

were suppressed by the State, by the clergy, and by the universities. In 1531 the Bishop of London prohibited thirty books at St. Paul's Cross, as well as all other suspect works existing, and to be hereafter written. Vienna, Paris, Venice, followed the example. In 1551, certain books enumerated by the university of Louvain were forbidden by Charles V. under pain of death. A German divine warned the Pope that if the fathers of Trent were allowed to read Lutheran books they would become Lutherans themselves, and such writings were accordingly forbidden even to cardinals and archbishops. The idea of drawing up a comprehensive list of all that no man should read commended itself to the zeal of Caraffa, having been suggested to him by Della Casa, who had published such a list at Venice. He issued the first Roman index, which, under his successor, who was not his friend, was denounced at the Council of Trent as a bad piece of work, and became so rare that I have never seen a copy. It was proposed that a revised edition should be prepared, and in spite of protests from those who had assisted the late Pontiff, and of the Spaniards, who saw the province of their Inquisition invaded, the thing was done, and what was called the Tridentine Index appeared at Rome in 1564. It alludes only in one place to the work which it superseded. A congregation was appointed to examine new publications, to issue decrees against them as required, and to make out catalogues from time to time of works so condemned. Besides this, censures were also pronounced by the Pope himself, the Inquisition, the Master of the Sacred Palace, and the Secretary of the Index, separately. In this way an attempt was made to control what people read, committing to oblivion the works of Protestant scholars, and of such men as Machiavelli, and correcting offensive texts, especially historians. Several such corrected editions were published at the time, and many things were reprinted with large omissions. But no Index Expurgatorius, no notification of what called for modification, was ever published by Rome, officially; and when we use the

term, we are thinking of Spain, where it grew into a custom. The best way to suppress a book is to burn it, and there were, accordingly, frequent bonfires of peccant literature. One man, Konias, is said to have thus destroyed 60,000 books, principally Bohemian. Freedom of speech and sincerity of history were abolished for many years.

In connection with this repressive policy, and as its counterpart, a scheme ripened to place Rome, with its libraries, its archives, its incomparable opportunities of gathering contributory aid from every quarter of the Church, at the head of ecclesiastical literature. The Calendar was reformed. The text of the Canon Law was corrected. The Latin Vulgate was revised by Pope Sixtus himself, and every further attempt to improve it was energetically put down. Collections of councils and editions of Fathers were projected, and Baronius, of the Oratory, began the greatest history of the Church ever written, and carried it down to the eleventh folio volume.

In this manner the foundations were laid of that later scholarship, that matured and completed Renaissance, by which the Catholics recovered much of the intellectual influence that had passed to other hands, and learning assisted policy in undoing the work of the reformers.

The natural and inevitable centre of the movement which is known as the Catholic Reformation, but which, for reasons already indicated, is better called the Counter-Reformation, was Rome. It was an enterprise requiring consistency in the objects aimed at, variety in the means, combination with the Powers and avoidance of rivalry, an authority superior to national obstacles and political limitations. At first the initiative did not reside with the Papacy. Farnese, in whose pontificate the transition occurred from the religion of Erasmus to the religion of Loyola, allowed men to act for him whose spirit differed from his own. He long put off the Portuguese demand for a tribunal like the Inquisition of Castile, on the ground that it was a mere scheme of spoliation. With the elevation of Cervini in 1555, reforming or Tridentine Catholicism

ascended the papal throne ; but he died before his virtues or his talents could avail. Caraffa himself followed. He let the Council drop, saying that no such thing was needed, if governments did their duty. By his lack of control, he pushed things to a breach with the moderate party at home, and with the Habsburgs abroad, and the Roman people threw his statue into the Tiber, in their rejoicings when he died, and released seventy prisoners that he kept in the Inquisition. His nephews, who compromised him and had incurred disgrace in his lifetime, were put to death by his successor. They were the last papal nephews of the old type, angling for principalities and using the Papacy for their own ends. Pius IV., when he closed the Council, strove to do its work by reforms at home. Three modern saints dominated in his time, and effected a conspicuous change in the aspect of Rome. His nephew was Charles Borromeo. St. Philip Neri was the best-known and the best-loved figure in the streets of the city, and Alexandrino governed the Inquisition as an almost independent power. He succeeded, as Pius V., and then the Counter-Reformation was master. Pius was the most austere, the most ardent, the most vehement of men. He incited France to civil war, applauded the methods of Alva, deposed Elizabeth, and by incessant executions strove to maintain public decency and orthodox religion. Protestantism disappeared from Italy in his day, as it had already done in Spain. The Counter-Reformation touched high-water mark with the massacre of St. Bartholomew, a few months after his death.

The quarter of a century from 1564 to the death of Sixtus V. in 1590 is the active period of the movement. It begins when the Council, having determined doctrine, dispersed ; and it declines when, by the death of Mary Stuart and the flight of the Armada, the Protestant succession was secured in England and Scotland, and the churches acquired their permanent limit.

It may be doubted whether Italian Protestants ever gave promise of vitality. The leaders who escaped were men of original and eccentric thought, who did not

combine well with others ; and it was they who established the Socinian church in Poland, in defiance of both Lutheran and Calvinist. The Italian movement was crushed by violence. The scene of the authentic Counter-Reformation was central Europe, and especially those countries which were the scene of the Reformation itself, Germany and Austria. There the tide, which with little interruption had flowed for fifty years, was effectually turned back, and regions which were Protestant became Catholic again. There too the means employed were not those prevailing under the crown of Spain. They were weapons supplied and suggested by the Peace of Religion, harmoniously forged by the Lutherans themselves at the Diet of 1555. There was to be no mutual persecution, taking persecution to imply the penalty of death, and a persecutor to mean homicide, in the sense to which Europe was accustomed. No subject, on either side, could be deprived of life or property, could be tortured or imprisoned, or even banished, if there were numbers, for that would be ruinous to the State. Governments were forced to oppress him wisely, depriving him of Church and school, of preacher and schoolmaster ; and by those nameless arts with which the rich used to coerce the poor in the good old days, and which, under the name of influence, were not considered altogether infamous by Englishmen in the last generation. When the people had been deprived of their pastors, the children were sent to Catholic schools. Fervent preachers came among them, Jesuits, or it might be Capuchins, widely different in morality, earnestness, education, and eloquence from the parish clergy, whose deficiencies gave such succour to Luther. Most of those who, having no turn for controversy, had been repelled by scandals were easily reconciled. Others, who were conscious of disagreement with the theology of the last thousand years, and were uninfluenced by the secondary and auxiliary motives, had now to face disputants of a more serious type than the adversaries of Luther, and to face them unsupported by experts of their own. Where there had been indifference, ignorance, disorder, in the easy-going

days of the Renaissance, there was now the closest concentration of efforts, strict discipline and regularity of life, a better though narrower education, and the most strenuous and effective oratory. Therefore it was by honest conviction as well as by calculated but not illegal coercion that the Reformation was driven back, and Protestants who had been almost the nation became no more than a bare majority. The original spring ran dry, and the expansive force had departed from Lutheranism.

In Austria conditions were of another kind. The country was largely Protestant, and the Emperor, Maximilian II., was not only a friend to toleration, but to Lutheran ideas. Under his auspices a conciliatory, neutral, and unconventional Catholicism came into existence, accepting the doctrinal compromise which had been tendered more than once, discouraging pilgrimages, relics, indulgences, celibacy, and much that had been the occasion of scoffing, an approach to Erasmus, if not to Luther. The outward sign was the restoration of the cup. When his restraining hand was removed, the process of reaction which had done well on the Rhine was extended to the Danube and the Illyrian Alps, with like success. And it was the steady pursuit of this policy in Austria that provoked the Thirty Years' War. In Poland, too, where toleration had been conceded in the avowed expectation that the sects would devour each other, it was exchanged for acts like those I have described. The result of the struggle was that the boundary receded, that a time came of recovery for the Catholics and of decline for the Lutherans in central Europe, and that the distribution has remained practically unchanged. The only example of a country becoming Protestant since then occurred when the principles of the Counter-Reformation, applied by Alva, drove the Netherlands into revolt, and changed the Reformation into revolution. The great and rapid victories of the sixteenth century were gained over the unreformed and disorganised Catholicism of the Renaissance, not over the Church which had been renovated at Trent. Rome, with a contested authority and a contracted sphere, developed greater

energy, resource, and power than when it exercised undivided sway over Christendom in the West. The recovery was accomplished by violence, and was due to the advent of men who did not shrink from blood in place of the gracious idealists for whom Luther and Calvin were too strong.

III

CALVIN, AND HENRY VIII.

FOR nearly thirty years Charles V. suffered the Reformation to run its course in Germany, against his will, and without admitting the principle of toleration. He did not resign the hope that unity would be restored by a Council which should effectually reform the Church and reconcile Protestants; and there was no prospect of such a consummation unless by the necessity which they created. Therefore, without ceasing to be intolerant in his other dominions, he was content to wait. At length, in 1545, the Council assembled at Trent and dealt with the chief dogmas at issue. Then, when the decrees did not satisfy the Lutherans, the Emperor combined with the Pope to coerce them. A large contingent of papal troops crossed the Alps in 1547, and were met by the Lutheran forces on the Danube. The Protestant League was divided; some of its members, true to the doctrine of non-resistance, remained away; and one of the Saxon princes, Maurice, invaded Saxony, on a promise that he should succeed to the electorate. The Elector hurried back to his own country, the muster on the Danube was broken up, and the Italians gained a decisive victory over the Germans at Mühlberg on the Elbe. Maurice obtained the stipulated reward, and being then, by virtue of his new dignity, the chief of the Protestants, turned against the law by which the Emperor, after his victory, attempted to regulate the affairs of religion. He secured the help of France by the surrender of a part of Lorraine, which Moltke did not entirely recover, and, attacking the

Emperor when he was not prepared, brought him to terms.

At Augsburg, in 1555, peace was concluded between the religions, and continued until the Thirty Years' War. It abolished the fagot and the stake. The Catholics gained nothing by this, for no Lutherans had thought that it could be lawful to put the people of the old religion to death. The Lutherans obtained security that they should not be persecuted. On the other hand, it was agreed that if any territorial prelate seceded, he should forfeit the temporal power which he enjoyed by right of his ecclesiastical dignity. So that the ecclesiastical territories, which composed a large part of Germany, from Salzburg to the Black Forest, and then all down the valley of the Rhine to Liège and Münster, were to be preserved intact. No security whatever was obtained for Protestants outside the Confession of Augsburg. The Lutherans negotiated only for themselves. And no real security was given to the subject. He was not to be punished for his nonconformity, but he might be banished and compelled to pass to the nearest territory of his own persuasion. As these were very near, generally, the suffering was less than it would have been in other countries. Under that condition, the civil power could, if it chose, enforce the unity of religion.

These enactments were an immense advance, practically, but they did not involve the liberty of conscience. The absolute right of the State to determine the religion it professed was not disputed, but it was tempered by the right of emigration. No man could be compelled to change, but he might be compelled to go. State absolutism was unlimited over all who chose to keep their home within the precincts. There was no progress in point of principle. The Christian might have to depart, while the Jew remained. No Protestant could complain if he was expelled from Cologne; no Catholic if he could not have his domicile at Leipzig. The intolerance and fierceness of the Germans found relief in the wholesale burning of witches.

Charles V. would have nothing to do with these innovations. He left it all to his brother Ferdinand, King of Bohemia and Hungary, who was more elastic and pliable than himself. With the Turk over the border, he could not exist without the good-will of both parties ; and he desired the vote of Lutheran electors to make him emperor. He had no Inquisition in one part of his dominions contradicting and condemning toleration in the rest. He was an earnest promoter of reform in the shape of concession. The embers of Hussitism were not extinct in the region of which Bohemia was the centre. Ferdinand had that as well as Lutheranism to contend with, and he desired to avert peril by allowing priests to marry and laymen to receive the cup. That is to say, he desired to surrender the two points for which the Church had struggled successfully against the State in the eleventh century, against the Bohemians in the fifteenth. His conciliatory policy was assisted by the moderation of the Archbishop of Mentz. At Rome they said that the empire was divided equally between Christ and the devil. But the Pope, advised by Jesuits, made no protest.

Ferdinand had so regulated things in his brother's interest, that the measure did not include the Netherlands. The laws which afterwards produced the revolt were not invalid by the Peace of Religion, and the victims of Alva had no right to appeal to it. Charles V. did not choose to surrender that which alone gave unity to his complicated empire. The German princes were allowed to have subjects of one religion only. That prerogative was denied to the Emperor. The imperial dignity, in its ideal character as the appointed defender and advocate of the universal Church, existed no longer. A monarch reigning over Catholic and Protestant alike was an inferior representative of unity and authority, and a poor copy of Charlemagne. There was no obvious reason for his existence. It was an intolerable hypocrisy to be the friend of Protestants where they were strong, and to burn them where they were weak. The work of his life was undone. In more than thirty years of effort he had

neither reconciled the Protestants nor reformed the Church. The settlement of the Reformation was an acknowledgment of defeat, and the result of his career was that religious division had become the law of his empire. Therefore, when the Peace of Religion was concluded, Charles V. laid down the sceptre. The new empire, based on religious equality, he gave to his brother. It was only by detaching it from his hereditary dominions that he could reconstruct what had crumbled to pieces in his hands. Then he rebuilt the great conservative and Catholic monarchy for his son, assigning to him Spain, Naples, Milan, the Netherlands, the Indies, England, and the supreme protectorate of Rome. The mixed possessions went to Ferdinand. The boundless empire, based on the principle of unity, and the championship of the Catholic Church all the world over, was for Philip II. All that was his, to keep or to resign. All that he chose to resign. For with his prodigious good fortune, his inheritance of greatness, his unexampled experience of complex affairs, his opportunities for having at his elbow the best talent in the world, his admirably prudent and moderate temper, Charles V. broke down over the problem of the Reformation, as we shall see that the Counter-Reformation was fatal to his son. And it was in this way that Philip found the lines of his policy laid down for him, before he assumed the crown of Spain, by the conditions under which his father abdicated. The ancient function of the empire passed to him, and the purpose of his vast dominion, the intelligible reason of its apparition among the nations, was to accomplish that in which, under his more gifted father, imperial Germany had failed.

At the date we have reached, soon after the middle of the century, Luther was dead, and the churches of the Confession of Augsburg had reached their full measure of expansion. They predominated in Germany, and still more in Scandinavia; but Luther had not endowed them with institutions, or imparted to them the gift of self-government. In religious ideas, he was inexhaustible; but he was deficient in constructive capacity. The local

governments, which were effective, had defended the Reformation and assured its success against the hostility of the central government, which was intermittent and inoperative, and as they afforded the necessary protection, they assumed the uncontested control. Lutheranism is governed not by the spiritual, but by the temporal power, in agreement with the high conception of the State which Luther derived from the long conflict of the Middle Ages. It is the most conservative form of religion, and less liable than any other to collision with the civil authority on which it rests. By its lack of independence and flexibility it was unfitted to succeed where governments were hostile, or to make its way by voluntary effort through the world. Moreover, Luther's vigorous personality has so much in it of the character of his nation, that they are attracted even by his defects—a thing which you can hardly expect to occur elsewhere. Therefore it was in other forms, and under other names, that the Protestant religion spread over Europe. They differed from the original less in their theology, which Luther had completed, than in questions of Church government, which he abandoned to others.

Apart from the sects, which are of the first importance, but whose story belongs to the Puritan Revolution and to the following century, two other systems arose at the time, one in Switzerland, the other in England. The general result of what happened when the Reformation, ceasing to be national, became European, was that it prevailed in the north, that it miscarried in the south, that it divided and agitated the centre. Switzerland was divided, the towns becoming Protestant on the Zwinglian type, the country people remaining Catholic, especially in the central cantons. The chief towns, Berne and Bâle, imitated the example of Zürich, where Zwingli committed the government of the Church to the authorities that governed the State, differing from the Lutherans in this, that Zwinglianism was republican and revolutionary. In Germany, where the organisation was defective, there was little discipline or control. In Switzerland there was

a more perfect order, at the price of subjection to the secular authority. Those were the rocks ahead; that was the condition of the Protestant churches, when a man arose amongst them with a genius for organisation, a strong sense of social discipline, and a profound belief in ecclesiastical authority.

At the time when persecution suddenly began to rage in France John Calvin escaped to Strasburg, and there composed his *Institute*, the finest work of Reformation literature. He wrote with a view to show that there was nothing in the Protestant religion to alarm the government, and that the change it demanded was in the Church, not in the State. He dealt more largely with theology than with practical religion, and did not disclose those ideas on the government of religious society that have made him the equal of Luther in History. Geneva, when he came there in 1536, was a small walled town of less than 20,000 inhabitants, with so narrow a territory that France was within cannon range on one side and Savoy on the other. It was secure in the alliance and protection of Berne, which came almost to the gates; for what is now the canton of Vaud was, until the French Revolution, a Bernese dependency. It had been an episcopal city, but the bishop had retired to Annecy, and the Genevese Reformation had been at the same time a Genevese Revolution. Power over Church and State passed to the commonwealth, to the municipality. The new masters, rejoicing in their independence, did not at once settle down; the place was disturbed by factions, and was not a scene of edification.

Calvin set to work to reform the community, to introduce public order and domestic virtue. He was a foreigner by birth, and not conciliatory in disposition; and after a brief experiment, the offended Genevese cast him out. He was not yet thirty. He returned to Strasburg and rewrote his *Institute*, expounding his theocratic theory of the government of the Church by the Church, and of the State by the union of Church and State. He was present at the Diet of Ratisbon, and saw the

Lutherans in a yielding mood, when Melanchthon and Contarini, with the urgent mediator Gropper of Cologne, were very near understanding each other. That event, as everybody knows, did not come off; but everybody does not know the consequences, for we shall see that the Counter-Reformation sprang from those conferences at Ratisbon. Calvin had no part in Irenics. He was persuaded that the work before them was to create not a new church, but a new world, to remodel not doctrine only, but society; that the chasm could never be bridged, but must grow wider with time. That conviction was not yet strongly held by the German Lutherans, and they do not all hold it at the present day. During his absence Cardinal Sadolet wrote to the Genevese, intreating them not to break up the unity of Latin Christendom; for Geneva was the first town beyond the Teutonic range that went over. Sadolet was not only reputed the finest Latinist of the age, but he was the most gracious of the Roman prelates, a friend of Erasmus, an admirer of Contarini, and the author of a commentary on St. Paul in which Lutheran Justification was suspected. The Genevese were not then so rich in literature as they afterwards became, and they were not prepared to answer the challenge, when Calvin did it for them. In 1541, after a change of government, he was recalled. He came back on condition that his plans for the Church were accepted, and his position remained unshaken until his death.

The Strasburg clergy, in losing him, wrote that he was unsurpassed among men, and the Genevese felt his superiority and put him on the commission which revised the Constitution. It was not changed in any important way, and the influence of the Geneva Constitution upon Calvin was greater than his influence on the government of Geneva. The city was governed by a Lesser or Inner Council of twenty-five, composed of the four syndics, the four of last year, and as many more as made up the twenty-five. These belonged to the ruling families, and were seldom renewed. Whilst the Lesser Council ad-

ministered, through the syndics, the Great Council of two hundred was the legislature. Its members were appointed, not by popular election, but by the Lesser Council. Between the twenty-five and the two hundred were the sixty, who only appeared when the Lesser Council wanted to prepare a majority in the Greater Council. Its function was to mediate between the executive and the legislature. It was a system of concentric circles; for the twenty-five became the sixty by adding the necessary number of thirty-five, and the sixty became the two hundred by the addition of one hundred and forty members. Beyond this was the assembly of citizens, who only met twice a year to elect the syndics and the judge, from names presented by the Lesser Council. The popular element was excluded. Beyond the citizens were the burghers, who did not enjoy the franchise. Between the two there was material for friction and a constitutional struggle, the struggle from which Rousseau proceeded, and which had some share in preparing the French Revolution.

Upon this background Calvin designed his scheme of Church government and discipline. His purpose was to reform society as well as doctrine. He did not desire orthodoxy apart from virtue, but would have the faith of the community manifested in its moral condition. And as the mere repression of scandals would promote hypocrisy, it was necessary that private life should be investigated by the same authority that was obeyed in public. Teaching and preaching belong to the clergy alone. But jurisdiction is exercised by the pastors in conjunction with the elders. And the elders were the choice of the civil power, two representing the Lesser Council, four the sixty, and six the two hundred. That was all that he could obtain. His success was incomplete, because the government worked with him. A hostile government would be more adapted to his purpose, for then the elders would be elected, not by the State, but by the congregation. With a weak clergy the civil magistrate would predominate over the Church, having a majority in the consistory. While Calvin lived no such thing was likely to happen. The

Church co-operated with the State to put down sin, the one with spiritual weapons, the other with the material sword. The moral force assisted the State, the physical force assisted the Church. A scheme substantially the same was introduced by Capito at Frankfort in 1535.

But the secret of Calvin's later influence is that he claimed for the Church more independence than he obtained. The surging theory of State omnipotence did not affect his belief in the principle of self-government. Through him an idea of mutual check was introduced which became effective at a later time, though nothing more unlike liberty could be found than the state of Geneva when he was the most important man there. Every ascertainable breach of divine law was punished with rigour. Political error was visited with the sword, and religious error with the stake. In this spirit Calvin carried out his scheme of a Christian society and crushed opposition. Already, before he came, the Council had punished vice with imprisonment and exile, and the idea was traceable back to the Middle Ages. It had never found so energetic an advocate.

The crown was set upon the system by the trial and execution of Servetus. The Germans, in their aversion for metaphysics, had avoided the discussion of questions regarding the Trinity, which in the south of Europe excited more attention. As early as 1531, long before the rise of the Socinians, the Spaniard Servetus taught anti-Trinitarianism, and continued to do it for more than twenty years. He remained isolated, and it was not until after his death that his opinions attracted followers. Calvin, who thought him dangerous, both by his doctrines and his talent, declared that if ever he came to Geneva he would never leave it alive. He caused him to be denounced to the Inquisition, and he was imprisoned at Vienne on the Rhone, tried, and condemned to be burnt at a slow fire, on evidence supplied by Calvin in seventeen letters. Servetus escaped, and on his way to Italy stopped at Geneva, under a false name, for he knew who it was that had set the machinery of the Holy Office in motion against

him, and who had said that he deserved to be burnt wherever he could be found. He was recognised, and Calvin caused him to be arrested and tried without a defender. The authorities at Vienne demanded his extradition, and the Governor of Dauphiny requested that any money Servetus had about him might be sent back to him, as he was to have had it if the execution had occurred in his territory. Calvin disputed with his prisoner, convicted him of heresy, and claimed to have convicted him of Pantheism, and he threatened to leave Geneva if Servetus was not condemned. The Council did not think that the errors of a Spanish scholar who was on his way to Italy were any business of theirs, and they consulted the Swiss churches, hoping to be relieved of a very unpleasant responsibility. The Swiss divines pronounced against Servetus, and he was sentenced to die by fire, although Calvin wished to mitigate the penalty, but refused, at a last interview, the Spaniard's appeal for mercy. The volume which cost Servetus his life was burnt with him, but falling from his neck into the flames, it was snatched from the burning, and may still be seen in its singed condition, a ghastly memorial of Reformation ethics, in the National Library at Paris.

The event at Geneva received the sanction of many leading divines, both of Switzerland and Germany; and things had moved so far since Luther was condemned for his toleration, that Melanchthon could not imagine the possibility of a doubt. Hundreds of humble Anabaptists had suffered a like fate and nobody minded. But the story of the execution at Champel left an indelible and unforgotten scar. For those who consistently admired persecution, it left the estimate of Calvin unchanged. Not so with others, when they learnt how Calvin had denounced Servetus long before to the Catholic Inquisitors in France; how he had done so under the disguise of an intermediary, in a prolonged correspondence; how he had then denied the fact, and had done a man to death who was guilty of no wrong to Geneva, and over whom he had no jurisdiction. It weakened the right of Protestants to

complain when they were in the hands of the executioner, and it deprived the terrors of the Inquisition of their validity as an argument in the controversy with Rome. Therefore, with the posting of the Thesis at Wittenberg; with Worms, and Augsburg, and Ratisbon; with the flight of Charles V. before Maurice, and with the Peace of Religion, it marks one of the great days in the Church history of the century. But it obtained still greater significance in the times that were to come. On the whole, though not without exceptions, the patriarchs approved. Their conclusions were challenged by younger and obscurer men, and a controversy began which has not ceased to cause the widest division among men.

The party of Liberty—Castellio, Socinus, Coornhert in the sixteenth century, like Williams and Penn, Locke and Bayle in the seventeenth—were not Protestants on the original foundation. They were Sectaries; and the charge of human freedom was transferred from the churches to the sects, from the men in authority to the men in opposition, to Socinians and Arminians and Independents, and the Society of Friends. By the thoroughness and definiteness of system, and its practical adaptability, Calvinism was the form in which Protestant religion could be best transplanted; and it struck root and flourished in awkward places where Lutheranism could obtain no foothold, in the absence of a sufficient prop. Calvinism spread not only abroad but at home, and robbed Luther of part of Germany, of the Palatinate, of Anhalt, of the House of Brandenburg, and in great part of Hungary. This internal division was a fact of importance later on. It assisted the work of the Counter-Reformation, and became the key to the Thirty Years' War. The same thing that strengthened the Protestant cause abroad weakened it on its own soil. Apart, then, from points of doctrine, the distinctive marks of Calvin's influence are that it promoted expansion, and that it checked the reigning idea that nothing limits the power of the State.

Exactly the reverse of this distinguishes the move-

ment which took place at the same time in England, proceeding from the government before the wave of Reformation struck the shores. Here there were local reminiscences of Lollardry, and a tradition, as old as the Conquest, of resistance to the medieval claims of Rome; but the first impulse did not arise on the domain of religion. From the beginning there was a body of opinion hostile to the king's marriage. The practice was new, it was discountenanced by earlier authorities, and it belonged to the same series of innovations as the recent system of indulgences which roused the resistance of Germany. Precedents were hard to find. Alexander VI. had granted the same dispensation to Emmanuel of Portugal, but with misgivings; and had refused it until the king undertook to make war in person against the Moors of Africa. Julius II., coming immediately after, had exacted no such condition from Henry VII., so that he had done what was never done before him. Sixtus V. afterwards declared that Clement had deserved the calamities that befel him, because he had not dissolved so unholy a union. Others thought so at the time. No protest could well be heard before 1523, when Adrian censured his predecessors for exceeding their powers. After that it could be no offence to say that Julius was one of those whose conduct was condemned by his next successor but one. But it was still a dangerous point to raise, because any action taken upon it implied a breach with the queen's nephew Charles V., and the loss of the old alliance with the House of Burgundy.

After the triumph of Pavia, the captivity of Francis I., and his defiance of the treaty by which he obtained his deliverance, Wolsey accepted a pension of 10,000 ducats from France, England renounced friendship with the Habsburgs, and the breach was already accomplished. The position of Catharine became intolerable, and she led the opposition to Wolsey, the author of the change. Therefore, from 1526, both the religious and the political motive for silence ceased to operate, and there were, just

then, evident motives for speech. There was no hope that Catharine would have a son, and the secret that a queen may reign by her own right, that the nation may be ruled by the distaff, had not been divulged in England. In foreign policy and in home policy alike, there were interests which favoured a new marriage, if its legitimacy could be assured.

Wolsey had an additional inducement to promote what we call the divorce, though it was nothing of the kind, in the fact that the queen was his enemy. He had reasons to hope for success. The armies of Charles had invaded Italy and threatened Rome, and the papal minister, Giberti, enchanted with the zeal of the great English cardinal, wished that he had him at the Vatican in the place of the tremulous and inconstant Clement. Spain was the enemy ; England was the ally. It was probable that the Pope would do what he could in the interest of England, to keep up its enmity with Spain. The case was a difficult one, not to be decided on evidence. Something would remain uncertain, and some allowance must be made for good or ill will at Rome. If the invading Imperialists were defeated, the prospects would be good. If they held their ground and made the Pope their dependent, it would be all over with the divorce. Wolsey admitted afterwards that he prompted the attempt, and persuaded the king that he could carry it through. But at first he shifted the responsibility on to the French envoy, Grammont, afterwards a cardinal, who came over to arrange a marriage with Mary Tudor. He said that when he raised some preliminary objection, Grammont lost his temper, and told him that they might be glad of such an offer for a princess who was not legitimate. Another story put into circulation was that Henry had married under protest, and by compulsion, having been warned that if he refused he would be dethroned. Erasmus, who admired Henry, took care to explain that a king of England who lost his throne was likely to lose his life. Wolsey intended to cement the French alliance by a marriage with Renée, daughter of Lewis XII., not

believing that Anne Boleyn would be an obstacle. But the friends of Anne, the cluster of English nobles who were weary of being excluded from affairs by the son of the butcher of Ipswich, soon made it clear that she was only to be won by the promise of a crown.

From that moment Wolsey, with all his astuteness, was digging his own pit. If he succeeded, he would fall to make way for the Boleyn faction. If he failed, he involved the Catholic cause in his downfall. The first step in the business was the demand for permission to marry a lady not named, notwithstanding any impediment arising from an intrigue with her sister. With that the secret was out, and they knew at Rome what the king's scruples were worth. This was done behind the cardinal's back. When he took the matter in hand, he asked that the Pope should dissolve the first marriage, on the ground that Julius II. had issued a dispensation in terms which could not be justified. That this might not be taken as denying the plenitude of the prerogative, he further asked for a dispensation to marry a second wife without repudiating the first. And he desired that the cause might be judged in this country and not at Rome.

When these negotiations commenced, in the spring and summer of 1527, Rome had been sacked by the Imperialists, and Clement was a prisoner in St. Angelo, or a fugitive at Orvieto, with the strongest motive for resentment against the author of his humiliation. By the summer of 1528, when Lautrec was in Italy at the head of a French army, Clement had conceded virtually the whole of the English demands. He removed every impediment to the marriage with Anne other than the fact that Henry was married already. He authorised the trial of the case in England by Wolsey and Warham; or again, by Wolsey and Campeggio, Archbishop of Bologna, the best jurist of the sacred college. He pronounced on the question of law, leaving questions of fact to the legates, and he pronounced against the terms of the dispensation, intimating that Julius had done what no Pope has a right to do. He promised that judgment as given in England

would be final, and that he would not remove the cause to Rome. He was willing that Richmond, the king's son, should marry the king's daughter, Mary Tudor. He did not turn a deaf ear even to the proposal of bigamy. For several years he continued to suggest that Henry should marry Anne Boleyn and renounce the quest of a divorce. In 1530, somebody informed him that this would not do, and that brought him to the last of his resources. He proposed to the Imperialists, in order to prevent a schism, that Henry should live with Anne without marriage and without divorce. That he might not be hopelessly wrong with the Emperor, he required that the most compromising of these documents should be kept secret. His friendliness rose with the French advance and fell with the French disasters. If Lautrec would approach the vicinity of Rome, he said, he would do more, because the Emperor would excuse him on the ground of compulsion. When Campeggio reached England, Lautrec was dead and his army defeated. The papal secretary wrote, "Decide nothing, for the Emperor is victorious, and we cannot afford to provoke him." There was nothing more to be done.

While the Court was sitting in London, the Pope made his peace with Charles; Catharine appealed to him from his legates in England, and he was obliged to call the case before him. The queen's friends demanded the strongest measures, and Aleander wrote that if you resisted Henry VIII. he became as gentle as a lamb. Such persuasions did not influence the Pope, who put off action as long as he could, knowing that a breach would inevitably follow. The French Chancellor warned him that he would be known to be acting under pressure of the Emperor, that the censure of Henry would be resented as the victory of Charles. The French defeat in Italy was the ruin of Wolsey, who had caused the breach with Spain without any advantage. A year later, when Campeggio prorogued the Legatine Court, and the divorce had to be given up, he was dismissed.

One further step had to be taken before settling the

matter in England. By advice of a Cambridge Don the universities were consulted. They gave various replies, but those that helped the king were not convincing, for they cost him more than £100,000, and he obliged the clergy to give him that sum. As it was obvious for what purpose Henry was arming himself with these opinions, Charles V. conceived serious scruples, and thought for a moment that to give way might be the lesser evil. At the same time he sent 450,000 ducats to Rome to facilitate matters; for the divorce was the one pending question which delayed the conclusion of that treaty of Barcelona which laid Italy for centuries at the feet of Spain. The uncertainty in the policy of Rome as the power of the Emperor rose and fell, the open avowal that so much depended on political considerations, besides the strange proposal in respect of two wives, led to a belief in England that the cause was lost by the pressure of interest and fear, not by principle. Therefore, the establishment of the Spanish dominion over Italy was quickly followed by the rejection of papal supremacy in favour of the English state. The bishops themselves were impressed with the danger of allowing the spiritual power to be influenced through the temporal power by an enemy of this country, so that they made no resistance. England broke with the Papacy on these, and not on strictly religious grounds.

Tunstall, coming up to attend Parliament, suffered himself to be stopped by a letter from the king, dispensing with his presence. Fisher alone offered opposition. He caused the royal supremacy to be accepted with the proviso, "so far as the divine law permits." And as this proved only a stepping-stone to the unconditional headship of the Church, he regarded it as his own fault. He refused submission, and put himself in communication with the Imperialists with a view to effective intervention. Sir Thomas More, the most modern and original mind among the men of his time, showed greater caution. He admitted the right of Parliament to determine the succession, and made no struggle for Mary Tudor, as he had made none for her mother. He did not openly contest

the royal supremacy until after sentence. Besides these two, a large number of monks were executed during Cromwell's ministry.

Having given up the Pope, the government had no ground for keeping the religious orders. They did not belong to the primitive Church, and some of them, Grey Friars and Black Friars, were an essential part of the medieval system which was rejected with the papal authority. When Rome was taken in 1527, and Clement a prisoner, Wolsey, with some other cardinals, proposed that he should act as his vicar during captivity, so that the Church should not be receiving orders from the Emperor through the Pope. This proposal is a first glimpse of what was now introduced. The idea of a middle course, between Rome and Wittemberg, occurred easily to every constant reader of Erasmus; and many divines of the fifteenth century suggested something similar. What then prevailed was not a theological view, but a political view. The sovereignty of the modern State, uncontrolled by the opinions of men, commanded the minds both of Cromwell and of Gardiner, rivals though they were. Cromwell is the first public man known to have been a student of Machiavelli's writings; and the first to denounce them was his enemy, Reginald Pole. It is the advent of a new polity. Gardiner believed in it, thinking that nothing else could save Catholicism after the mismanagement of the Church in Germany. And it is the dominant note of the following years, whichever party was prevailing.

That is the broad distinction between the continental Reformation and the contemporary event in England. The one was the strongest religious movement in the history of Christendom; the other was borne onward on the crest of a wave not less overwhelming, the state that admits no division of power. Therefore, when the spirit of foreign Protestantism caught the English people they moved on lines distinct from those fixed by the Tudors; and the reply of the seventeenth century to the sixteenth was not a development, but a reaction. Whereas Henry could exclude, or impose, or change religion at will with

various aid from the gibbet, the block, or the stake, there were some among the Puritans who enforced, though they did not discover, the contrary principle, that a man's conscience is his castle, with kings and parliaments at a respectful distance.

PHILIP II., MARY STUART, AND ELIZABETH

THE monarchy of Philip II. was held by no binding idea, but religious unity. The dynasty was new, and the king was not personally imposing or attractive. The people of Palermo, Milan, Antwerp, had no motive to make sacrifices except the fact that their king was the one upholder of religion in Europe. Catholics in every country were his natural allies.

Charles V., who accepted inevitable divisions in Germany, had established the Inquisition in the Netherlands. Under Philip that policy was consistent, and promised, in the flood of the Counter-Reformation, to be a source of power. He would not fall behind his father. He drove the Netherlands into rebellion; but his intention was intelligible. In the sixteenth century the pride of state does as much for oppression and intolerance as religious passion. If he succeeded in repressing heresy, he would have a very real political advantage over other powers. In October 1565 he wrote: "As to the Inquisition, my will is that it be enforced by the Inquisitors as of old, and as is required by all law, human and divine. This lies very near my heart, and I require you to carry out my orders. Let all prisoners be put to death, and suffer them no longer to escape through the neglect, weakness, and bad faith of the judges. If any are too timid to execute the edicts, I will replace them by men who have more heart and zeal."

By this scheme of violence Philip II. turned the Reformation into revolution. He saw that generally

nothing was more striking than the ease with which people changed religious profession ; and he believed that what was done with success in Germany and Austria and England, could be done in the seventeen provinces of the Burgundian crown. The leaders of the popular movement were men of rank, like Egmont and William of Orange, men not likely to go to extremes. And it was an axiom that the masses are always led by few, and cannot act of themselves. But in the Netherlands more than elsewhere the forms, if not the reality, of freedom were preserved, and the sovereign was not absolute. Moreover, he governed from a distance, and, in addition to his constitutional caution and procrastination, correspondence was very slow.

The endeavour of Philip to substitute his will for self-government provoked a Catholic and aristocratic opposition, followed by a democratic and Protestant movement, which proved more difficult to deal with. The nobles were overcome by the strong measures of Alva. The Gueux were defeated repeatedly by Don Juan and Farnese, after the recall of Alva. And it seemed, for many years, that the movement would fail. It is to the statesmanship of William the Silent, who was neither a great soldier nor a strong churchman, that they owed their success. He failed, indeed, to keep Protestants and Catholics together on a wide basis of toleration. In 1579 the southern provinces returned to Spain, and the northern provinces cast off their allegiance. But, by the union of Utrecht, they founded that confederacy which became one of the foremost powers in the world, and the first of revolutionary origin. The southern provinces remained Catholic. The northern were, in great measure, Protestant, but with a large Catholic population. William, the Stadtholder, was killed by an assassin in 1584, before his work was done. He had brought in Alençon, Elizabeth's suitor, that he might secure the help of France. But Alençon proved a traitor ; and during the proconsulate of Farnese, Duke of Parma, the Spaniards gained much ground.

Philip II. stood at the height of his power in the middle of the eighties. He had annexed Portugal, with

its immense colonial empire. By the death of Alençon, the King of Navarre, who was a Huguenot, became the heir to the crown of France, and the Catholic party looked to Spain for their salvation. Now, after many patient years, he prepared for war with England. For Drake was ravaging Spanish territory; and an English army under Leicester, having occupied the Netherlands after the death of William, though they accomplished little, gave just cause for an open quarrel. Whenever, in the course of the Counter-Reformation, it came to a duel between Spain and England, the fate of Protestantism would be staked on the issue. That conflict was finally brought about, not by the revolt of the Netherlands, but by the most tragic of all histories, that begins at Holyrood with the murder of Riccio and ends twenty-one years later at Fotheringay.

When Mary Stuart came to Scotland the country had just become Protestant. She did not interfere with the settlement, but refused to permit the suppression of Catholicism, and became, in opposition to the most violent of the reformers, a champion of religious toleration. John Knox differed from all the Protestant founders in his desire that the Catholics should be exterminated, root and branch, either by the ministry of the State, or by the self-help of all Christian men. Calvin, in his letter to Somerset, went very far in the same direction, but not so far as this. The nobles, or rather the heads of clans, in whom the power of society resided, having secured the Church lands, were not so zealous as their preachers, and the queen succeeded in detaching them. Mary was religious without ferocity, and did not share the passions of her time. She would have been willing to marry Leicester, and to make herself dependent on English policy, but Elizabeth refused to acknowledge her right of succession, and drove her to seek connection with the Catholic Powers. She wished at one time to marry Don Carlos, that, having been Queen of France, she might become Queen of Spain. This was impossible; and so she became the wife of Darnley, who united the blood of the Tudors and the

Stuarts. She belonged, on her mother's side, to the house of Guise, whose princes were leaders of the militant Counter-Reformation. The duke, who had slaughtered the Huguenots at Vassy, was now dead. But his brother, the Cardinal, who afterwards claimed the merit of a more signal massacre, was still an important personage in Church and State. Mary, appearing on this background of sanguinary uncles, was believed to be an adherent of their policy, and to take part in all extremes of the Catholic reaction.

Riccio, the Piedmontese secretary, through whom she corresponded with foreign princes, was hated accordingly; and Darnley, who attributed to the Italian's influence his own exclusion from power, consented that he should be made away with. The accomplices who wrought the deed took care that Mary should know that they acted with his approval; and when she found herself the wife of an assassin and a coward, the breach ensued which was sometimes dissembled but never repaired. Three months later their son was born, but Darnley was not present at the christening. His enemies advised the queen to obtain a divorce, but she objected that it would injure the prospects of her son. Maitland then hinted that there might be other ways of getting rid of him. Mary did not yield consent; but the idea once started was followed up, and the king was doomed to death by what was called the Bond of Craigmillar.

At the end of 1566 he fell seriously ill at his father's house at Glasgow. Mary came, spent three days with him, and an explanation took place, amounting apparently to a reconciliation. Darnley was taken to Edinburgh, and lodged about a mile from Holyrood, at the Kirk-o'-Field, where he was repeatedly visited by the queen. On the night of 9th February she went away to attend a ball, and three hours after she had left him his house was blown up, and he was found in the garden, strangled. Nobody doubted at the time, or has ever doubted since, that the crime was committed by the Earl of Bothwell, a rough and resolute soldier, whose ambition taught

him to seek fortune as a supporter of the throne. He filled Edinburgh with his troops, stood his trial, and was at once acquitted. Thereupon his friends, and some who were not his friends, acting under pressure, resolved that he should marry the queen. As a widow, she was helpless. Bothwell possessed the energy which Darnley wanted, and, as he was a Protestant, the queen would be less isolated. He had killed her husband; but then her husband was himself a murderer, who deserved his fate. Bothwell, encouraged by many of the Lords, had only executed justice on a contemptible criminal. There was a debt of gratitude owing to him for what he had done.

Public decorum forbade that the queen should ostensibly accept the offer of a man who made her a widow ten weeks before. Therefore Bothwell waylaid the queen at the Brig of Almond, some miles from Edinburgh, dispersed her attendants, and carried her off to Dunbar. There was a difficulty about the marriage, because he was married already. He now procured a divorce, and, ten days after the outrage at Almond Brig, they reappeared at Edinburgh. The queen publicly forgave Bothwell for what he had done, made him a duke, and, on 15th May, three months after the explosion at Kirk-o'-Field, married him according to the Presbyterian rite. The significant sequence of these events gave an irresistible advantage to her enemies. It was an obvious inference that she had been a party to the murder of the king, when she was so eager to marry the man that slew him. The only answer would be by discarding him. Nobody could think the son safe in the hands of his father's murderer.

Either the Lords must get the queen into their power, or they must dethrone her and govern Scotland during the long minority of her son. The forces met at Carberry Hill. There was no fight. Mary hoped, by a temporary parting from her third husband, to save her crown. She passed into captivity, was shut up at Loch Leven, and compelled to abdicate. The Protestant interest was at last supreme.

Mary escaped from her island prison, gathered an army, gave battle at Langside, and lost it, and then, losing courage before her cause was helpless, fled to England, in the belief that Elizabeth would save her.

From the death of Darnley, still more after her Protestant marriage, she had ceased to be the champion of her own Church. That was again her position when she came to England. There, she was heir to the throne, and the centre of all the hopes and efforts to preserve or to restore Catholicism.

The story of Mary Stuart cannot be told without an understanding in regard to the Casket Letters. They are still the object of an incessant controversy, and the problem, although it has made progress of late, and the interest increases with the increase of daylight, remains unsolved. The view to be taken of the events depends essentially on the question of authenticity. If the letters are what they seem to be, the letters of the queen to Bothwell, then she is implicated in the murder of her husband. If they are not authentic, then there is no evidence of her guilt. Everybody must satisfy himself on this point before he can understand the ruin of the Catholic cause in Scotland and in England, and the consequent arrest of the Counter-Reformation in Europe.

At the same time the issue does not seriously affect the judgment of History on the character of the queen herself. She repeatedly expressed her delight in murder, and her gratitude to those who executed or attempted it, and stands on the same level of morality with the queen her mother-in-law, or with the queen her rival. But the general estimate does not throw light on the particular action, and supplies no help in a hanging matter.

The opinion of historians inclines, on the whole, in her favour. About fifty writers have considered the original evidences sufficiently to form something like an independent conclusion. Eighteen of these condemn Mary; thirty pronounce her not guilty; two cannot make up their minds. Most of the Catholics absolve, and among Protestants there is an equal number for and against.

The greater names are on the hostile side. They do not carry weight with us, because they decided upon evidence less complete than that which we possess. Four of the greatest, Robertson, Ranke, Burton, Froude, were all misled by the same damaging mistake. The equal division of the Protestants shows how little any religious bias has had to do with the inquiry; so that the overwhelming majority on the Catholic side requires explanation.

There have been two reasons for it. Many found it difficult to understand how a woman who died so edifying a death could have been a murderess. It would be easy to find many instances of men in that age who led holy lives and died with serenity, but who, in the matter of homicide, had much in common with the Roman triumvirs, or the heroes of the French Revolution. But persons disposed to admit that difficulty would naturally be impressed by an argument of much greater force. The man who produced the famous letters, the Chancellor Morton, was a notorious villain. He had kept guard at Holyrood while his friends slew Riccio. Further, many have admitted, many more are now ready to admit, that some portion of the letters is forged. In that case, how can we accept evidence which the forgers have supplied? How can we send Mary to the scaffold on the testimony of perjured witnesses? Either we must say that the proofs are genuine throughout, and that Morton did not suffer them to be tampered with, or we must absolve Mary. Nobody, I think, at the present day, will deny that the letters, as we have them, were tampered with. Therefore we must hold Mary to be not guilty. Everybody can see the force of this argument, and the likelihood that it would impress those who expect to find consistency in the lives and characters of men, or even of women.

On 20th June 1567 Morton captured Dalglish, one of Bothwell's men, who had helped to kill Darnley. In order to escape torture—he did not escape capital punishment—Dalglish delivered up a silver gilt casket which had belonged to the queen's first husband, and which now contained papers, the property of her third husband.

Among them were eight letters, not directed, or dated, or signed, but which were recognised by those who saw them to be in the handwriting of the queen.

Towards the end of July it began to be whispered, by Moray in London, by Throckmorton at Edinburgh, that they proved her complicity in the death of Darnley, and justified the Lords in deposing her. In the following year, when Mary had sought a refuge in England, these papers were produced, and they furnished the argument by which Elizabeth justified the detention of the Scottish queen. The decisive piece is a long document, known as the Glasgow letter, which alludes distinctly to the intended crime. As it contains a conversation with Darnley, which he repeated to Crawford, one of his officers, the confirmation thus supplied caused it to be widely accepted at the time, and by the four writers I named just now.

That is what puts them out of court; for the letter was evidently concocted by men who had Crawford's report before them. The letter is spurious, and it is the only one that connects the queen with the death of Darnley. It does not follow that the others are spurious, for they add nothing to the case. The forgers, having constructed the damning piece, would not be likely to do more. Every additional forgery would increase the risk of detection, without any purpose. What purported to be the originals do not exist. They can be traced down to 1584, and no farther. The handwriting can no longer be tested. Until lately, the French text of the letters was not known, and they could be studied only in translations.

Since 1872, when the Hatfield letters were discovered, and were printed at Brussels, we possess four in their original shape. These cannot be seriously impeached. The comparison of the style and language with that of Mary's undisputed writings shows that they correspond; and they do not resemble in the same degree those of her contemporaries. The ablest of Mary's advocates accept these letters as genuine. But they deny that they were written to Bothwell. The writer speaks of a secret

marriage, which she would like to disclose. There certainly was no secret marriage with Bothwell; but it is a possible hypothesis that she may have married Darnley in secret before the ceremonial wedding. Therefore this letter, which is a love letter, is quite legitimate, and is meant for the right address. But the word which the queen uses, marriage, is employed in the sense of a wedding ring, as they say alliance or union, to this day, in the same meaning. She is regretting that she must wear the ring round her neck, and cannot produce it in public, because of Darnley.

Besides the one which is spurious and the four which are genuine, there are three other letters which we do not know in the original French. They cannot be tested in the same manner as those I have just spoken of, and cannot be accepted with the same confidence. If, then, we divide the letters in this way: one evidently forged, four evidently genuine, and three that are best left aside, the result is that there is no evidence of murderous intent. But it would appear that Mary wished to be carried off by Bothwell, and that she meant to marry him. How she proposed to dispose of her living husband, whether by death or by his consent to divorce, we cannot tell. The case is highly suspicious and compromising; but more than that is required for a verdict of guilty in a matter of life and death.

What is known as the Penal Laws begins with Mary's captivity in England. There was the northern rising; the Pope issued a Bull deposing Elizabeth, and Philip undertook to make away with her; for the Queen of Scots, once Queen of France, now fixed her hopes on Spain and the forces of the Counter-Reformation. The era of persecution began which threw England back for generations, while France, Germany, Austria, the Netherlands were striving for religious freedom. It was proposed to extirpate the Catholics. Negotiations were opened with the Scots to give them back their queen, on condition that they would at once put her to death. And when she had been condemned for plotting treason, Elizabeth asked

her gaoler to murder her in her prison. The execution at Fotheringay gave Elizabeth that security at home which she could never have enjoyed while Mary lived. But it was the signal of danger from abroad. Philip II. was already preparing for war with England when Mary bequeathed her rights to him. The legal force of the instrument was not great, but it gave him a claim to fight for, constituting the greatest enterprise of the Reformation struggle. Sixtus V., the ablest of the modern Popes, encouraged him. Personally, he much preferred Elizabeth to Philip, and he offered her favourable terms. But he gave his benediction, and even his money, to the Spaniards when there was a chance that they would succeed. And their chances, in the summer of 1588, seemed very good. The Armada was stronger, though not much stronger, than the English fleet; but the army that was to be landed at the mouth of the Thames was immeasurably superior to the English. This was so evident that Philip was dazzled and listened to no advice. They might have sailed for Cork and made Ireland a Spanish stronghold. They might have supplied Farnese with the land force that he required to complete the conquest of the revolted provinces, putting off to the following year the invasion of England. When they came in sight of Plymouth, Recalde, one of the victors of Lepanto, and Oquendo, whose name lasted as long as the Spanish navy, for the ship of the line that bore it was sunk in Cervera's action, demanded to fight. But the orders were peremptory to sail for Dunkirk and to transport Farnese to Margate. The Armada made the best of its way to Gravelines, where they were attacked before Farnese could embark, and the expedition failed.

An American writer, meditating upon our history at Battle, on the spot where Harold fell, once expressed his thought in these words, "Well, well, it is a small island, and has been often conquered." It was not conquered in August 1588, because Drake held the narrow seas. The credit was not shared by the army. And it may be a happy fortune that the belated levies of Tilbury, com-

manded by Leicester, never saw the flash of Farnese's guns. For the superiority of Spain was not by sea, nor the greatness of England on land. But England thenceforth was safe, and had Scotland in tow. Elizabeth occupied a position for which her timorous and penurious policy, during so many years, had not prepared the world. She proposed terms to Philip. She would interfere no more in the Low Countries, if he would grant toleration. Farnese entered into the scheme, but Philip refused. The lesson of the Armada was wasted upon him. He did not perceive that he had lost Holland as well as England.

The revolt of the Netherlands created a great maritime power; for it was by water, by the dexterous use of harbours, estuaries, and dykes, that they obtained independence. By their sea power they acquired the trade of the Far East, and conquered the Portuguese possessions. They made their universities the seat of original learning and original thinking, and their towns were the centre of the European press. The later Renaissance, which achieved by monuments of solid work what dilettantism had begun and interrupted in the Medicean age, was due to them and to the refuge they provided for persecuted scholars. Their government, imperfect and awkward in its forms, became the most intelligent of the European governments. It gave the right of citizenship to revolutionary principles, and handed on the torch when the turn of England came. There the sects were reared which made this country free; and there the expedition was fitted out, and the king provided, by which the Whigs acquired their predominance. England, America, France have been the most powerful agents of political progress; but they were preceded by the Dutch. For it was by them that the great transition was made, that religious change became political change, that the Revolution was evolved from the Reformation.

HENRY THE FOURTH AND RICHELIEU

THE argument of the following half century, from the civil wars to the death of Richelieu, as in the English parallel from the Armada to the Long Parliament, was the rise of political absolutism. Henry IV., the prince who made it acceptable and national, and even popular in France, was fitted to disarm resistance, not only by brilliant qualities as a soldier and a statesman, but also by a charm and gladness of character in which he has hardly a rival among crowned heads. He succeeded in appeasing a feud which had cost oceans of blood, and in knitting together elements which had been in conflict for thirty years. The longing for rest and safety grew strong, and the general instinct awarded him all the power that was requisite to restore public order and dominate surging factions.

The Catholics held out till 1594 at Paris, and still longer in Rome. But the League began to go to pieces when its invincible protector, Farnese, died in 1592. Then Mayenne, the general of the League, who was a Guise, and his brother's successor as leader of the Catholic nobility, came to a breach with the fierce democracy of Paris. The siege, by intensifying antagonism and passions, had produced new combinations in politics and a wider horizon. The Parisians who, twenty years earlier, had adopted massacre as a judicious expedient, now adopted revolution. The agitators and preachers who managed opinion, taught the right of armed resistance, the supremacy of the masses, the duty of cashiering kings, the lawfulness

of tyrannicide. The blending of inquisition with revolution was a novelty.

Since the popes had become temporal sovereigns, like the kings of the Gentiles, the tendency of the Church was towards conservatism and sympathy with authority. But the Parisian clergy, when opposing monarchy associated with Protestantism, endeavoured to employ the utmost violence of popular feeling. And they had the support of Rome. A papal legate was shut up in the capital, encouraging it to resist. He belonged to the ancient and illustrious house of Caetani. The last head of that family, the father of the Duke of Sermoneta, lately minister of foreign affairs, once showed me an inscription, in monumental Latin, setting forth how he had at last paid off the immense debt incurred by the legate in the defence of Paris. With Caetani was Bellarmine, the most famous controversialist of the sixteenth century, who there imbibed the doctrines which made him one of the masters of revolutionary Catholicism, and a forerunner of Algernon Sidney. There, too, Mariana had witnessed the scenes of 1572, and learnt the mingled lesson of conditional authority, revolt, and murder, which he taught publicly, and without incurring censure at Madrid or Rome. For thirty years these views prevailed over a wider circle, and were enforced in many volumes too ponderous to survive.

In France the revival of these sanguinary sentiments served to increase reaction and to strengthen the party of the throne. In preference to such defenders of religion and the public good, people turned to the austere Royalists and Gallicans. The change was not final or complete, and did not carry all men with it. Imitators of Jacques Clément arose among the clergy, and Henry fell at last by the hand of a fanatic. When Mayenne sent the leaders of the populace to the scaffold, the defence became hopeless. Henry foiled his enemies by becoming a Catholic. He was not capable of taking dogmatic issues much to heart, and never ceased to hope for reunion, believing that the breach could be repaired, and that men who took pains to understand each other would find that

there was no insurmountable obstacle to reconciliation. Many profited by the change who doubted his sincerity. But Henry was in the hands of Duperron, one of the most expert divines of modern times, who proved more than a match for Duplessis Mornay, and whom Casaubon, a better scholar than Duplessis Mornay, described as a thunderbolt of a man. Nobody supposed that he would have conformed if it had involved the sacrifice of the crown. It is not clear that it did actually involve the sacrifice of his conviction. The Pope, under Spanish influence, hesitated long to acknowledge him. It was a defeat and a humiliation to accept as eldest son of the Church an excommunicated heretic, who, by the law of the Supreme Tribunal, deserved to die, and to submit to him because he was victorious over Catholics of France and Spain. His elevation was a boon to the French, because he restored the prosperity of their Church; but it was none to Rome, because his belief was a compromise between Roman doctrine and ethics the reverse of Roman. The delicate negotiation was carried to a satisfactory end by Cardinal D'Ossat, whose despatches were long received, and perhaps still are, as the best in the language, and the model of all diplomacy. Spain followed Rome, and a conference was held under the presidency of the Pope, which concluded peace in the Treaty of Vervins. Then Philip II. died, a defeated and disappointed man, whose schemes were wrecked by an inflexible intolerance; but with his military power undiminished, still the master of incomparable legions, still the ruler of the greatest empire in History.

Henry IV. closed the era of religious wars by granting liberty to Protestants on terms intended to insure permanence. All offices, civil and military, were thrown open; they retained their cities of refuge, and acquired the machinery of equal justice, by the expedient of mixed tribunals. The Catholics gained even more; for whereas Protestant churches were excluded from Paris, and from certain towns which had capitulated on that condition, the mass was restored everywhere, and particularly in

two hundred and fifty towns from which the Huguenots, who predominated in the west and south, had banished it.

The Edict of Nantes forms an epoch in the progress of toleration, that is, in the history of liberty, which is the marrow of all modern History. It is a more liberal scheme than the Peace of Religion, which satisfied the previous generation of Germans. It pacified France, and afforded to the minority sufficient strength and safety, not on the basis of religious equality, but in the shape of circumscribed and definite privilege. Some of the Acts of Pacification which failed had been more ample. Socinians went much deeper in the sixteenth century, and Independents in the seventeenth. The edict involved no declaration of new principles, and no surrender of ancient claims. The government made concessions of a purely practical kind, which might be revoked thereafter, if the Huguenots became less formidable and the crown more powerful. There was no recognition that they were concessions of the moral order, which it would be usurpation to refuse, or to which the subject had a right under a higher law. The action of the crown was restricted, without detriment to its authority. No other religious body was admitted but that which had made its power felt by arms in eight outbreaks of civil war. Beyond them, persecution was still legitimate. The power of the Protestants was acknowledged, not the prerogative of conscience. The Edict of Nantes was not one of those philosophical instruments which breed unending consequences, growing from age to age, and modifying the future more and more. It was a settlement, not a development. This was the method chosen in order to evade resentment on the part of Catholics and the weakening of the crown. To speak in general or abstract terms of the sovereign conscience was to urge the contrast between the Roman Inquisition and the spirit of early Christianity, and to promote a breach with the Catholicism of Southern Europe. To proclaim that the civil magistrate has no right to regulate belief was to limit monarchy and to repel the Politiques, who were the legislators of the day,

and who attributed all power on earth to the State, admitting a wise restraint, but no renunciation of right.

The plan adopted achieved the desired result. The Protestants enjoyed the faculty of self-government, and their great writers and scholars were free to influence opinion by their writings. While the stubborn fixity of German Lutherans and Swiss Calvinists lifted them out of the stream of actual history, French Protestantism, like English, was full of growth and originality. The law of the new government was to raise the Crown above parties, and the State above the nation. It was part of the doctrine which Machiavelli revealed to the men of the Renaissance. The Middle Ages had practised class government. The interests dominant in society dominated the State, and employed it for their own advantage. The territorial aristocracy, or the clergy, legislated for themselves and controlled taxation. Venice, which was a republic not of landowners but of shipowners, was the first to revert to the ancient notion of the State acting for its own purposes, bound to no interest, following the opinion of no majority. Venice turned from the sea to the land, and became an Italian Power, in obedience to no class, on public grounds only, regardless of other influences. The French monarchy, as Henry restored it, was of necessity raised above the contending parties, and was the organ of no inspiration but its own. He dropped the states-general, which had been turbulent and hostile, and carried out his measures in defiance of the parliaments. That of Rouen refused for ten years to register the Edict of Nantes. Feeling safe with the Protestants and with the Politiques, who were the real basis of his administration, he devoted himself to the task of winning over their Catholic opponents. The Jesuits represented Rome, the Counter-Reformation, and the League, and were banished for tyrannicide. Henry recalled them, and made one of them, a divine whose life has been written in four volumes, the keeper of his conscience. He was solicitous of the friendship of Rome, and of influence in the College of Cardinals, where his moderating hand was soon felt.

The king's conciliatory policy triumphed in a quarrel which broke out between Rome and Venice. The Papacy desired to enforce a system of its own in matters of Church and State, and, in other words, to make laws for the nations to obey. The Canon Law did not come down from heaven, but was enacted from time to time in the past, and was to be enacted furthermore in the future. Venice, as a modern state, self-sufficing and concentrating power, legislated for its clergy as well as for its laity, resenting interference outside questions of pure doctrine. The two pretensions clashed under Paul V., a zealous and uncompromising pontiff, the founder of the House of Borghese. He claimed a jurisdiction in Venice which could not have been asserted successfully in France or Spain, because a surrender of authority which may be made to superior force cannot be made voluntarily where there is no compulsion. But the court of Rome was the chief seat of those aspirations after the control of states, which had been so lately renewed.

Since the failure of the schemes against Elizabeth and the victory of Gallicans over the League and the medieval ideal, a new heresy, the political heresy, had been discovered, which Cardinal Baronius, the foremost of the Roman divines, denounced as the most damnable of all heresies. By that was meant the notion of a science of politics limiting the ecclesiastical domain; an ethical and political system deriving its principles elsewhere than from the Church, and setting up a new and rival authority yet to be defined, ascertainable in no book, and not accepted by the nations. Those amongst us who deny the existence of a political science, and believe that ethics cannot be made to include politics, have ardent supporters in the Roman clergy of three centuries ago. The Venetian theorists who could be caught were burnt at Rome. One, who did not trust himself in Roman hands, was badly wounded near his own door. This was the famous Father Paul, whose *History of the Council of Trent* issued from this controversy. He was a Servite monk and theological adviser to the government, and the emissaries who flocked

from England, France, Geneva, and the German states, to see how far the Venetians would move away from Rome, believed that he was at heart a Calvinist. In reality Sarpi had more of the eighteenth century than of the sixteenth in his turn of mind, and stood far aloof from the doctrines over which his contemporaries contended, and the expectations entertained of his countrymen were illusory. The city was placed under an interdict, and the orders that were faithful to Rome departed across the Lagoon, singing hymns. The Pope looked about for means of coercion when Henry mediated. He owed much to Venice, which was the first of the Catholic Powers to recognise him. In action, he called to his men to watch where his white plume waved, and to follow wherever they saw it. In gratitude to the Republic he presented it with his suit of armour, which is still conspicuous at the Arsenal, the helmet still displaying the famous feather, changed to a melancholy yellow. Henry induced both parties to yield something of their extreme attitude, and prevented a collision. No such conflict has ever since occurred in Europe.

The other great event in his foreign policy was his protectorate of the Netherlands. By his influence, pursued through an intricate negotiation, the twelve years' truce was concluded. Spain would not consent to a permanent treaty, and when the Thirty Years' War broke out, again fought with her ancient enemy. It was during this truce that the best-known events of Dutch history occurred—the Synod of Dort, the suppression of the Republicans and Arminians by Maurice of Nassau, when he put Olden Barnevelt to death, and compelled the most illustrious of all Dutchmen, Grotius, to make his escape packed in a box of books.

After some years of prosperous tranquillity, Henry IV. found himself the first personage in Europe. He had done much for the army, something for the finances and the national wealth. He was watching for an opportunity to break the power of the Habsburgs, which surrounded him everywhere, and threatened Amiens, not a hundred

miles from Paris. He relied on Protestant alliances, and did not despair of the Pope. From Sully's Memoirs, and also from other sources, we learn the lines upon which he schemed to remodel the map of Europe. The Memoirs are not written by Sully himself, and have been tampered with. The Grand Design was never executed, never even attempted, and need not be discussed. Henry boasted to the Spanish ambassador that he would lose no time over Italy; that he would breakfast at Milan, hear mass at Rome, and dine at Naples. "Then," said the Spaniard, "you will be in time for vespers in Sicily." Before starting for his expedition Henry had his queen crowned, that she might act as regent in his absence. On his way to arrange the ceremony of her entrance into Paris he met his death. Rumours of a plot had reached him and made him nervous. While the conspirators were watching for him to pass, a solitary fanatic, Ravallac, drove a knife between his ribs, and gave a respite to the House of Austria.

Henry's institutions broke down immediately after his death. His widow, Mary of Medici, was unequal to the task of continuing a policy of independent action, relying on no group of friends and on no established force of opinion. The clergy influenced her as they had never influenced her husband. The princes of the blood, the great nobles, the Protestants, became turbulent; and the states-general, summoned for the last time before Lewis XVI., afforded no assistance. The queen gave her confidence to Concini, a Florentine like herself, whom she created a marshal of France. Her son, Lewis XIII., ordered him to be killed in the courtyard of the palace; and his wife, the queen's foster-sister, was put to death by complaisant judges. The young king's favourite, Luynes, governed for a time, until the queen obtained the first post for an adviser of her own, who was the strongest Frenchman of the old régime.

With Richelieu, as with all great men, we do well to ascertain low-water mark, that praise and admiration may not be carried too far. He was not a good adminis-

trator, for he considered the general interest, not that of any number of individual men. Every Frenchman had felt the benefit of Henry's appeasing wisdom, and a season of prosperity had ensued. But no individual was the better for Richelieu's eighteen years of supreme office. He wasted the treasure on ambitious enterprises, and sacrificed the happiness of the people to the greatness of the king. No man was richer in sagacious maxims, or in experience of mankind; but he was destitute of principle,—I mean of political principles, which are the guide of public life as moral principles are the guide of our private lives. To serve his deliberate purpose, he shrank from no arbitrary or violent excess, putting innocent men to death without scruple, if he thought them dangerous. In such cases, he said, it is better to do too much than too little. He retained a superstitious belief in magic, and never soared above his age with the vision of great truths and prevision of the things to come. But he understood and relentlessly pursued the immediate purpose of his time.

The work of Henry IV. had been undone during his son's minority, and had to be begun over again. The crown was only one among many rival forces. Richelieu decided that they should all be made subject and subservient, that the government alone should govern, not any men or any group behind the government, striving for their own ends. He meant that there should be no dominant interest but the reason of State, no authority but the sovereign, no will but his own. He pursued this object with perfect distinctness and resolution, and had succeeded when he died in 1642.

The court was an obstacle. The queen-mother, who had made his fortune, went against him, and the king's brother became a pivot of conspiracy. For a moment, they triumphed. Lewis withdrew his confidence from the too imperious and successful minister, who had made his master so powerful and so helpless; but in one short interview the cardinal recovered his position. The queen retired from the council, went out of the country, and

died, an exile, in the house of Rubens at Cologne. When the greatest nobles of France, strong in their feudal traditions, rose against his new, and illegal, and oppressive authority, Richelieu repressed every attempt, and cut off the head of every offender. For he said that clemency was the bane of France.

The Huguenots, safe, but not satisfied under Henry, had felt that they were in danger after his death, and sought to transform the self-government ceded to them at Nantes into a defensive association against the sovereign. The spectre of federalism threatened the hard-won unity of France, and challenged the very essence of Richelieu's policy. The decisive struggle took place at La Rochelle. Richelieu directed the siege himself, carrying out works as enormous as those of the siege of Tyre, and infusing his spirit into men who did not see that the political issue was superior to the military. The English fleet outside was helpless to assist, and the starving town yielded to the clerical warrior. Many thousands had perished, fighting, as they averred, for toleration, in reality for predominance.

The fall of Rochelle was the end of political Protestantism in France as it issued from the civil war; of the attempt to imitate that which the League had done, and to build up a confederation too strong for the State. But the strictly religious privileges conceded thirty years earlier were immediately renewed, and they were faithfully observed. What Richelieu resisted implacably was disintegration, not Calvinism. He had no difficulty in tolerating religious dissent. He would not tolerate political opposition. Richelieu was a bishop, a cardinal, a practised writer of theological controversy, a passionately resolved defender of the national unity, and of the French patriotism, which the religious struggle had imperilled, but he was not intolerant. Under him, and under his successor, the Sicilian Cardinal Mazarin, the religion which had been thought so dangerous was allowed to prosper, and the highest offices were crowded with Huguenots. The rapid expansion of French power was largely

due to this policy. It was then that the French proved superior to the Spaniards in war, and the long supremacy of Spain came to an end on land half a century after it had terminated at sea. Several of the marshals were Protestants, including Turenne, the most illustrious of them all. The tolerant spirit of the ecclesiastical statesmen caused the rise of France, and its decline followed the intolerance of Lewis XIV.

Richelieu, if not deeply religious, was thoroughly a Churchman ; but his attitude towards Protestants separated him, on most fundamental points, from the Spanish and Roman persecutors, and he differed considerably from the great divines of the preceding generation. He had just come to power when a book was published at Rome by Sanctarelli renewing the theories of Bellarmin and Suarez, which had excited the indignant resentment of the university and the Parliament. Richelieu required the Paris Jesuits to renounce the doctrines which their brethren proclaimed essential to orthodoxy. And they did what he required of them, accepting, in France, the sentiments of France, and protesting, at Rome, that they retained the sentiments of Rome. They became the friends of their very arbitrary protector. When Father Caussin, the king's confessor, warned him against the cardinal's wars, and his Protestant alliances, his superiors agreed to remove him.

Richelieu refused allegiance to system or party, and opposed the Jansenist and the Gallican as he did the Jesuit extreme. He desired to be aided, not hampered by the Church, and cultivated as much independence as allowed friendship with Rome. Towards the end of his life it was his object to become patriarch of France. The Pope who reigned in his time had been in France when Cardinal Barberini. He was a pontiff of a modern type, when compared with many of his recent predecessors ; and it was in his pontificate that the Roman Inquisition put out its fires. He did not escape the influence of the Frenchman's more vigorous personality. He shared his dread of the Habsburgs and his interest in Gustavus, but they came to a breach at last.

It was in Richelieu's time, and under his auspices, that the great division occurs between the modern Papacy and the medieval, which the Counter-Reformation had revived. The striking contrast between France under Richelieu and France under Lewis XIV. is the tolerance of the one and the intolerance of the other. But no spirit of independence could be safe under the absolutism which the cardinal inaugurated, and which was a glaring inconsistency as long as consciences were free. The change, which was sure to come, came when, under very peculiar constellations, Lewis XIV. desired to show that he was a better Catholic than the Pope.

The cardinal never abandoned the hope of healing the division of churches, which was a calamity in his eyes, both as a statesman and a divine. He provided for Huguenot ministers who were reconciled, and he made serious plans to prepare for reunion, plans which Bossuet resumed, but which had to be given up when the king resorted to violence. The deepest part of the scheme to exalt the throne was the endeavour to raise France above the nations. The opportunity was afforded by the Thirty Years' War. All Europe was involved, the Protestant Powers uniting against the House of Habsburg, which, by tradition, by pretension, and by its actual position and power, was the one constant obstacle to the desired supremacy of the French king. Richelieu assisted them, and ended by openly joining them. Once he said, "I will prove to the world that the age of Spain is passing away and the age of France has come."

It was the contrast of two different epochs of civilisation, of two worlds succeeding each other, rather than a conflict of rival Powers. Spain was inseparably united with the Church and a declared enemy to the rest of Christendom. France lived at peace with Protestants, and based her policy on their support, having political but not religious enemies to combat, gaining all that Spain lost by exclusiveness. It was the adoption of a new doctrine. The interest of the State above the interest of the Church, of the whole above the aggregate of parts, determined the

foreign as well as the domestic policy of the statesmanlike prelate. The formidable increase of State power, in the form of monarchy, was an event of European proportion and significance. General History naturally depends on the action of forces that are not national, but proceed from wider causes. The rise of modern kingship in France is part of a similar movement in England. Bourbons and Stuarts obeyed the same law, though with a different result.

THE THIRTY YEARS' WAR

THE last and most important product of the Counter-Reformation was the Thirty Years' War. In Germany the rights of the churches had been defined by the Peace of Religion, and the principles of the settlement were not seriously contested.

When the Archbishop of Cologne married and became a Protestant, he endeavoured to retain his political position as one of the electors ; but the Catholics were strong enough to prevent it, as a thing foreseen and clearly provided against by law. There had been a constant propaganda on both sides, each gaining ground in some direction, the Lutherans losing much by the extension of Calvinism at their expense. By operation of the accepted maxim that the civil power shall determine which religion may be practised within its territory, Lutheran governments becoming Calvinist carried their subjects with them, weakening the Protestant cause, and presenting a divided front to opponents. In this matter there was one significant exception. The House of Brandenburg became Calvinist, the country remained Lutheran, while the minister, Schwarzenberg, was a Catholic. To this timely divergence from the ideas and customs of the sixteenth century, to this fundamentally different view of the function and uses of the State, the Hohenzollerns owe no small portion of their greatness in history. The Protestants were in the majority, but the Imperial government was still in Catholic hands.

In the hereditary dominions of the House of Habsburg

the situation was different. Under Maximilian II. Austria had been the least intolerant of European governments. Equal toleration prevailed at that time in Poland, and led to the growth and prosperity of the Socinians; but the Austrian policy aimed at a compromise between the churches, and at a system of concessions which made them much alike.

Under Maximilian's inefficient son, the country went asunder. One branch of the family carried out the Counter-Reformation in Styria; while, north of the Danube, the majority of the inhabitants was either Lutheran or Utraquist, that is, attached to Communion under both kinds, which had been the germ of Hussitism, and was the residue that remained after the fervour of the Hussite movement had burnt itself out. In 1609 Bohemia and Silesia obtained entire freedom of religious belief; while in the several provinces of Alpine Austria unity was as vigorously enforced as the law permitted—that is, by the use of patronage, expulsion of ministers, suppression of schools, confiscation of books, and, generally, by administrative repression, short of violence.

It was not stipulated in the *Majestätsbrief*, as the instrument of 1609 was called, which was the charter of toleration under the Bohemian crown, that Protestants might build churches on the domains of the Catholic clergy; but this they claimed to do, inasmuch as the right was conceded to them on the crown lands, and in Bohemia these were technically considered to include Church lands. Accordingly, one was built at Braunau, and was stopped by authority; another at Klostergrab, and was pulled down. At the same time, the intention to reverse legislation and repress Protestant religion on both sides of the Danube alike was openly confessed.

The Styrian archduke, the head of the clerical party, became King of Bohemia and Emperor-elect, the kinsmen who were nearer the succession withdrawing in his favour. The Habsburgs felt strong enough to carry forward the Counter-Reformation even in Bohemia and the dependent lands, where nine-tenths of the people were Protestants,

with rights assured by a recent and solemn instrument. They had in their favour the letter of the Peace of Religion, by which no prince could be required to rule over subjects differing from him in religion, and the more probable reading of the rule as to the building of places of worship. Against them was the unquestioned text of the *Majestätsbrief*, not yet nine years old. The new emperor did not meditate a breach of faith. Real violence was unavailing where the opponents were in a large majority. The Counter-Reformation had produced in Central Europe a scheme of mitigated persecution, which stopped short of tragedy, and laboured to accomplish, by infinite art and trouble, what the readier methods of the Holy Office and the Penal Law were expected to do. Ferdinand II. was a slow, laborious, friendly man, with a sense of duty and a certain strictness of private life, but without initiative or imagination.

The Bohemian leaders saw the danger of submitting to a man who, without being a persecutor like Henry VIII. and Philip II., would know how to oppress them wisely. Their crown had once been elective; and the ceremony of election had been revived ten years before when the last king ascended the throne. They resolved to resist Ferdinand, and to call another in his place. War would inevitably follow; and in order that the country might be committed to their quarrel, as there was no strong popular movement at first, and no national or political issue, they judged that they must begin by giving proof of their deadly meaning. The conspirators, with Count Thurn at their head, made their way into the Hradschin, the gloomy palace that overlooks Prague, and deliberately threw two hostile members of the government, Slavata and Martinitz, out of window. It seems that there is a contagious charm about that sort of exercise which is not evident to those who have not practised it. For seeing an inoffensive secretary, Fabricius, who was trying to make himself as small as possible in the crowd, they threw him after the others. The victims had a fall of fifty feet. None of the three was much the worse for it, or for the shots that

were fired at them ; and it is difficult to account for their escape.

Ferdinand, who possessed no army, and was not safe in his palace at Vienna from the insurgents who sympathised with Prague, had no means of coping with the insurrection. He turned for aid to his friends in Germany. There, defensive confederacies had been formed both by Protestants and Catholics. The Catholics, consisting chiefly of ecclesiastical princes with the Duke of Bavaria at their head, composed what was known as the League, to protect their interests against more aggressive adversaries. And the aggressive adversaries, chiefly Calvinists, for Lutherans combined more easily with Catholics, constituted what was called the Union. For some time they had expected hostilities, and were preparing recruits. There was no lack of fighting material ; but the nation was poor in organisation, and ill supplied with money, and was therefore insufficiently armed. They looked abroad for auxiliaries,—the Union, to Savoy and Venice, Holland and England ; the League, to Spain. Henry IV. had been on the point of seizing the occasion of this open rivalry, and of a disputed succession, to invade the Empire in the summer of 1610. After his death France dropped for a time out of European complications, and thereby helped to postpone the outbreak of expected war. After the insane and stupid outrage at Prague it became an immediate certainty, and Maximilian of Bavaria, the ablest prince who ever reigned in that country, came to the aid of his cousin the emperor, with his own statesmanship, the forces of the League, and an ever-victorious general. The Bohemians had the support of the Union ; and the chief of the Union, the elector Palatine, was elected to be their king. As his wife was the Princess Elizabeth, king James's only daughter, there was hope of English aid. Without waiting to verify that expectation, the elector quitted his castle at Heidelberg, and assumed the proffered crown. But the coalition between Rhenish Calvinists and the Lutherans of Prague did not work. The new subjects exhibited none of the warlike vigour which, under Ziska, had made

the Empire tremble ; and the Scottish father-in-law was too good a conservative and professor of kingcraft to abet revolution.

When the army of the League, under Tilly, appeared before Prague, on the slopes of what is called the White Mountain, there was no real resistance, and the new king became a fugitive and an exile, dependent on friends. As he spent but one winter in his capital, he is remembered as the Winter King. For us, he is the father of Rupert and of the Electress Sophia, from whom the king has his crown. Bohemia was treated as a conquered country. The Protestant religion was gradually suppressed, and the insurgents punished by immense confiscations. The country, which had been civilised and prosperous, was the first portion of the empire ruined by the outbreak of hostilities. Ferdinand made the most of the Catholic triumph. Tilly led his victorious army across Germany, from the Moldau to the Rhine. The Palatinate was conquered. Frederic was outlawed, and Maximilian of Bavaria became an Elector in his stead, so that the Catholic Electors, who had been four to three, were now five to two. The Heidelberg Library was removed from the castle, then the finest in Germany, and was sent as a present to the Pope.

Tilly was a Belgian, born in the town of that name, near Waterloo, to which Blucher retreated after Ligny. He had learnt war under Farnese, and served with the League at Ivry. He fought against the Turks on the Danube, and became a marshal in 1605. He was a soldier of the Spanish school, rigid and severe ; but he was no criminal, like Alva and Farnese, and was the best and most trustworthy servant of the Catholic cause in Germany. For ten years, from the White Mountain, he carried all before him. The Union was dissolved. But German princes and adventurers took arms one after the other, and dashed themselves to pieces against him. When he was master of the valley of the Rhine, foreign Powers, alarmed at his progress, began to intervene. France, England, Holland advanced funds, and Christian

IV. of Denmark led an army into Northern Germany. Tilly defeated him, as he had defeated every other enemy. His incessant success strengthened the Catholics, the League, the Duke of Bavaria, more than the emperor.

Ferdinand's allies served him so well that they threw him into the shade. The losses of the Protestants were not directly his gains. For that, in order that he might reap the full harvest which others had sown, he needed a great army commanded by a general of his own. In due time he acquired both one and the other. He commissioned Wallenstein to raise an Imperial force, independent of the League, and to complete the conquest of Germany.

Wallenstein was a Bohemian noble, a convert and pupil of the Jesuits, better known for his success in finance than in war. When the confiscations were going on, he speculated in land. Having thriven greatly, he lent large sums to the emperor. He gave valuable assistance in debasing the coinage, and became by far the richest man in the country. Watching the moment, he was able to offer Ferdinand an army of 24,000 men, to be raised by himself, paid by himself, commanded by himself, and by officers appointed by him. The object of the armament was not to save the empire from the foe, for the foe was being perpetually defeated; but to save the emperor from the League, and the oppressive superiority of Bavaria.

It was the beginning of the Austrian army. The regiments that followed Wallenstein to the sea still subsist, and are the same that fought under Eugene and the archduke Charles. They were quickly victorious; they overran Silesia, and at the bridge of Dessau they gained a victory over Mansfeld.

Mansfeld was one of the mere adventurers who disgrace the war. But he was a born soldier. Repulsed on the Elbe, he made his way through the hereditary provinces, intending to embark at Venice for England. In a Bosnian village his strength gave out. His death was nobler than his life, and is a legendary reminiscence

in Germany. For he buckled on his armour, made his companions hold him upright, and met death standing, with his drawn sword.

Wallenstein was rewarded by being made Duke of Mecklenburg and admiral of the Baltic. He governed his principality well; but his fleet and his docks were destroyed by the Danes, and he was forced to raise the siege of Stralsund. He was unable to act in combination with Tilly and the League. They wished to make their religion dominate, without detriment to their position in the empire. Wallenstein meant that the emperor should dominate, at the expense of the princes, whether Catholic or Protestant, between whom he made no distinction. The very existence of the force under his command implied that the purpose and policy of the Habsburgs were not those of their allies, and that, after profiting by their services, he meant to rob them of their results. His imperialism was so dazzling, his success so unbroken, that Ferdinand would not check him, but strove to appease the League with fair assurances, and to induce its efficient leader Maximilian to trust the commander-in-chief.

Ferdinand had now reached a degree of power that Charles V. never enjoyed. He had crushed the revolution at home, the opposition in Germany, and Lutheran loyalty was still unshaken. In his desire to conciliate the League, while he made their conquests serve his power, in March 1629 he published an edict restoring to the clergy all the Church property in Protestant hands. The Lutherans would have to give back two archbishoprics, twelve bishoprics, innumerable abbeys; while the Calvinists were to lose the benefit of the Peace of Religion. The Edict of Restitution gave up the immediate purposes of the empire for those of the Church, and drove all Protestant forces to unite in resistance to it. And it extended the rights of conquest over princes who had taken no part in the war. It was the repudiation of Wallenstein's policy, and of his schemes for regenerating the Empire, and he caused it to be known that he would not execute the new orders. Ferdinand had to choose

between Wallenstein and the League. By the advice of France, represented by a Capuchin, who was the ablest diplomatist then living, he dismissed his generalissimo, and accepted the dictation of the Catholic League. He had to face the consequences of his Edict of Restitution at the moment when he disarmed.

Just then, when all the Protestants were roused to anger and alarm, and when Wallenstein had laid down his sword, Gustavus landed in Rügen. He had been fighting in Poland for the Baltic coast, and there he had encountered an imperial force. Richelieu aided him in making peace with the Poles, and he went forth with a trained army, assured that he would unite all the Protestants of Germany against the Habsburgs. He spent many months in securing his base of operations, by onerous alliances imposed on Pomerania, and on his reluctant brother-in-law, the elector of Brandenburg.

When at length the way through Silesia to the heart of Austria lay open before him, Tilly arrested his march by laying siege to Magdeburg, which commanded the Elbe, and was a Protestant stronghold in the North. The King of Sweden made no attempt to relieve the besieged city; and in May 1631 Pappenheim, the hardest hitter among the German commanders, took the place by storm. The defenders deprived him of the fruits of victory by setting fire to Magdeburg, and burning it to the ground. Tilly, with difficulty, saved the Cathedral, and handed it over to the Catholics. He then took Leipzig without resistance, hoping to coerce Saxony; but the Elector, in this extremity, abandoned the neutrality he had maintained throughout the war, and went over to the Swedes. At Breitenfeld, a few miles out of Leipzig, Gustavus, feebly aided by the Saxons, defeated the Imperialists in the greatest battle of the war. It was a victory of the musket over the pike, and the beginning of the long struggle between line and column. Tilly's ranks were ten deep, and the Swedes only three, so that every musketeer fired. The world now perceived that the tardy, patient soldier, who had seemed too cautious about his

retreat to prepare his advance, was a mighty conqueror, full of invention and resource and untold design.

He struck at once for the heart of the empire, made himself master of Würzburg, and overran the ecclesiastical principalities of the Rhine, which were the basis of Catholic power. At Mentz Gustavus held his court, treating the princes as his inferiors, endeavouring to conciliate the population. He did not live to declare his schemes of policy; but all men knew that he meant to be the head of a great Protestant Confederation, and to disarm their adversaries by secularising the dominions of the clergy. He had made no settlement for the future when he marched against Bavaria, the other stronghold of the League. Below Augsburg Gustavus forced the passage of the Lech, which Tilly disputed, and where the latter received the wound of which he died soon after, in the impregnable fortress of Ingolstadt. For more than two centuries his remains were so perfectly preserved that I have looked on his austere features. Down to the last months of his life he had been victorious over every foe, and was the most dangerous enemy of the Protestant cause. Legend took possession of him, and down to the last generation he was accused of being the destroyer of Magdeburg, and of having, from mere fanaticism, deprived himself of his prize. All that he had achieved in incessant triumph fell to pieces at his first defeat; and the armies of the League no longer stood between Gustavus, now at the head of 100,000 men, and the Austrian capital. But his career of success ended with the fall of his great rival.

When Tilly was defeated, the despairing emperor appealed once more to Wallenstein, who was living in great splendour, aloof from affairs, and showing as much capacity in the administration of his domains as he had shown in war. It was not two years since he had been deposed in disgrace, at the instance of the German princes. Therefore when, in their extremity, they turned to him for protection, they placed themselves in the power of an enemy on whom they had inflicted a mortal injury. He had felt it so deeply that he was in actual treaty, at the

time, with Gustavus, for an expedition against Vienna. As Duke of Mecklenburg he was an independent potentate, and he regarded himself as released from the allegiance of a subject. Before breaking off his negotiation with the Swede, he beheld his enemies at his feet. Wallenstein was able to dictate his terms, and to make himself secure against a second dismissal. His army was his own. He meant to obey while obedience suited his purpose, and to act for himself when it did not. Unlike Tilly, the aims of his life were political, not ecclesiastical. With so many reasons for distrust on one side and resentment on the other, a catastrophe could hardly be averted. With Saxony and the Saxon general Arnim, who had been one of his colonels, he kept up an understanding; and they evacuated Bohemia, which they had occupied after Breitenfeld.

Wallenstein's new battalions came into line, and he took up a strong fortified position near Nuremberg, with 60,000 men; while Gustavus stood at the foot of the Alps, and his adherents wondered whether he meant to cross them, and to attack Catholicism in its centre. When the king knew that the imperial army had risen again, and threatened his communications on the road through Franconia, he hurried to measure swords with Wallenstein. He was heavily repulsed, and moved once more towards the Danube, expecting to be followed. He was still the dominating force in Germany, supported, if not trusted, by Lutheran and Calvinist alike. At that moment Gustavus committed a fatal mistake. If, as Oxenstiern advised, he had descended the valley of the Danube into the hereditary provinces, the Imperialists must have pursued him at a disadvantage, and could not have reached Vienna before him. But Gustavus turned westward, towards Suabia, and Wallenstein disregarded his movements. Gathering his forces, he threw them upon Saxony, which had refused to give up the Swedish alliance. The King of Sweden hastened to the rescue, while the Saxon army stood apart, waiting the event. Pappenheim had been detached, and the Swedes, in

superior force, found a great opportunity before them. But Wallenstein sent an order in good time to his famous *Lieutenant-divisionnaire*, telling him to give up everything and join at once. That paper, which saved the empire, one of the most memorable autographs in the world, can still be seen, darkened with Pappenheim's blood, in the Museum of the Austrian army. He rode into battle at Lützen with eight regiments of horse, seeking Gustavus. They never met, for they were both killed, and as the king's charger flew in terror along the line, the empty saddle told his soldiers of their loss. It was an indecisive day, leaving the balance of forces nearly as they remained, until Moltke, in one pitched battle, succeeding where Gustavus, Turenne, Frederic, and even Napoleon failed, overthrew for ever the military power of Austria.

Neither the Duke of Weimar nor Oxenstiern enjoyed the personal ascendancy of Gustavus Adolphus. The minister could not deal as he did with German princes, nor the German prince with German territory. The Swedish cause was very seriously weakened, and as the emperor gave up the idea of restitution, which was hopeless, and which had done so much to intensify animosities, and as Wallenstein commanded and Tilly was dead, it became possible to discuss terms of peace with the Saxons, who dreaded the moderated emperor less than the formidable Swedes. That situation gives the basis of the tragedy that followed. Wallenstein enjoyed undivided command. If the enemy accepted his proposals, he thought himself strong enough to compel their acceptance at Vienna. He opened two negotiations, one with the Saxons, to get rid of the Swedes, the other with the Swedes themselves. The latter was promoted by his friends, the Bohemian exiles; but Oxenstiern was reluctant, and required that Wallenstein should declare against his master. If he would do that, he should have the crown of Bohemia. Wallenstein refused, and the matter was allowed to drop.

The scheme which he proposed to the Saxons and Brandenburgers was the restoration of peace on the principles of religious liberty; the control of belief by

Government abolished ; everything rescinded which had been done since 1618 in contradiction with this principle ; the departure of the Swedes to be purchased by an indemnity. These are the main ideas. They were reasonable conditions of a lasting peace, and would have saved many years of useless war, and prevented the ruin of Germany. Wallenstein designed that the emperor should be compelled to submit, if necessary, by a display of force. What Ferdinand wished for beyond this, what he had striven for all along, the Catholic domination, was hopeless. And if not hopeless, it was a thing not to be desired, and not worthy of the cruel sacrifice of continued warfare. It was the interest of Spaniard, Bavarian, and clergy to frustrate Wallenstein's scheme. They represented that he was a traitor, that he was plotting with the enemies of the empire, that he crowded his camp with Protestants, that he wanted to be king, and compassed the death of his master. Some of it was plausibly near the truth ; and their suspicions were confirmed when the Duke of Weimar took Ratisbon. The Elector of Bavaria had sent full warning ; the Aulic Council had sent positive orders. But Wallenstein refused to move.

Fearing that he might be deposed before he could execute what he had long meditated, he summoned his colonels to Pilsen, and threatened to resign. They pledged themselves to stand by him. The clause, saving their duty to the emperor, was struck out of the declaration by him. He still hoped to succeed. But Ferdinand issued orders that he should be no longer obeyed ; and these orders, proclaimed at Prague to sound of drum, were accepted by the army. A successor was appointed ; Piccolomini, the real victor at Lützen, was made field-marshal ; and the officers were drawn away by the prospect of the impending confiscations. They amounted, eventually, to fourteen millions of florins. The Spanish envoy, Oñate, at last sent word in Ferdinand's name that Wallenstein should be mastered, alive or dead. Wallenstein understood that he was in danger, and begged Weimar to come to his assistance with cavalry.

He started from Pilsen, with the remnant of his troops, to meet Weimar at Eger, where two Scotch Presbyterians were in command, who inspired confidence. But on the way he met the Irish regiment of dragoons, with their colonel, Butler, and required them to accompany him. They were going to Prague, to join his enemies, and were the authors of his death. Butler persuaded the two Scotsmen, Lesley and Gordon, and the few officers, known to be Wallenstein's immediate friends, were invited to a banquet in the castle of Eger, and there cut down. When the Countess Kinsky, who was the wife of one of them, learnt her husband's death, she had the presence of mind instantly to destroy his papers, and the secret of Wallenstein's treason was lost in that conflagration. Devereux, one of Butler's captains, went with a handful of men to the general's quarters and despatched him. The deed was approved by the emperor, and the murderers were rewarded. This is the dramatic end of the struggle, so far as it was caused by genuine problems of Church and State.

A war of aggression and desolation ensued, and lasted many years, without higher significance. When the Imperialists had gained another victory at Nördlingen, Lutheran Saxony made its peace, at Prague, in 1635.

Then Richelieu took up the conflict, to carry on his feud with both branches of the House of Habsburg, and the empire sank lower and lower, German princes and generals betraying their country to the national enemy. In 1643, when Richelieu was dead, a chance of peace began. Five years later it was concluded for Germany, at Münster and Osnabrück, not for Spain. The Empire lost much in population and territory, which were taken by France; still more in authority, which fell from the emperor's hands into the hands of the several princes, now virtually sovereign and subject to no control. The peace of Westphalia gave no accession to the Protestant interest.

In extension, the Protestants lost by the Thirty Years' War. They lost one-half of the Palatinate, incorporated

in Bavaria; and they submitted to exclusion from the Austrian dominions, all but Silesia. Calvinists were now admitted to equal rights with the rest. Protestants and Catholics recovered what they had possessed in 1624. Therefore the cause of the insurgent Bohemians was abandoned, and the men who were thrown out of the window triumphed in the end. Concerning liberty of conscience not a word was said. The power of the interfering State was not shorn, but the idea that the division of Christendom might be healed by force passed away from the minds of men. It had taken thirty years of incessant bloodshed to extinguish the Counter-Reformation.

VII

LEWIS THE FOURTEENTH

WHILST England was traversing the revolutionary period on its arduous course towards free government, France completed, with universal applause, the structure of absolute monarchy. Neither Henry IV. nor Richelieu had done enough to secure the country against conspiracy, disorder, and invasion. There was a relapse into civil war during each minority, under Lewis XIII. and Lewis XIV.; the nobles and the magistrates turned against the crown, and a prince of the blood, Condé, commanded the Spaniards in a campaign on French soil against the royal army. With the aid of Turenne, Mazarin triumphed over every danger, and the young king was anointed in the Cathedral of Rheims.

In 1659, by the Peace of the Pyrenees, the cardinal terminated victoriously the long war with Spain, which began in the middle of the Thirty Years' War, and outlasted it, and established the supremacy of France over the Continent. The one desire of France was the concentration of power, that there might be safety abroad and order at home. To ensure this, more was required than the genius of even the most vigorous and astute ministers in the world. Neither Richelieu, who was a bishop, nor Mazarin, who was a foreigner, could be identified with the State. What was wanted had been wanting in France for half a century—the personality of the king, monarchy personified, with as much splendour, as much authority, as much ascendancy, as would fill the national imagination and satisfy national pride. The

history of Charles I., the restoration of Charles II., the outbreak of loyal sentiment, which was stronger than religion, which was itself a religion, showed that there was something in royalty higher than the policy of statesmen, and more fitted to inspire the enthusiasm of sacrifice.

At the death of Mazarin there was no man capable of being his successor. Le Tellier, Colbert, Lionne were men of very great ability, but they were departmental ministers. The young monarch gave orders that, as they had reported to the cardinal, they should now report to himself. He added that they were to assist him with their advice whenever he asked for it; and he did not make it appear that he would trouble them often. The initiative of government passed into his hands. He did not say, "*L'état, c'est moi.*" Those words, I believe, were invented by Voltaire, but they are profoundly true. It was the thing which the occasion demanded, and he was the man suited to the occasion.

Lewis XIV. was by far the ablest man who was born in modern times on the steps of a throne. He was laborious, and devoted nine hours a day to public business. He had an excellent memory and immense fertility of resource. Few men knew how to pursue such complex political calculations, or to see so many moves ahead. He was patient and constant and unwearied, and there is a persistent unity in his policy, founded, not on likes and dislikes, but on the unvarying facts in the political stage of Europe. Every European state was included in his system, and had its part in the game. His management of each was so dexterous that diplomacy often made war superfluous, and sometimes made it successful. Lewis was not a born soldier like Swedish Charles and the great Frederic. He never exercised an actual command. He would appear at sieges when the psychological moment came, and ride ceremoniously under fire, with his Jesuit confessor close at hand. His fame was so large a part of the political capital of France, that a pretence was made of believing in his generalship, and the king took it quite seriously. He told his son to go to the wars and

prove his warlike quality, that the change, when his father died, might not be too deeply felt. In many places he was accepted as a benefactor and a friend. That was generally the case in Switzerland, in Portugal, in Denmark and Sweden, in Poland and Hungary, in parts of Germany, and in parts of Italy. For in small countries public men were poor and easily consented to accept his gifts. In this way he strove to prevent coalitions and to isolate his enemies. The enemies were Austria and the Netherlands.

Two facts governed the European situation. One was the break-up of the imperial power in Germany, after the Thirty Years' War. The effect of it was that France was fringed by a series of small territories which were too feeble to defend themselves, and which Germany was too feeble and too divided to protect. There were Belgium, Liège, Luxemburg, Lorraine, Alsace, and Franche Comté. The other overshadowing fact was the evident decay of Spain, of the royal family as well as of the nation. Belgium, Luxemburg, and Franche Comté were Spanish, and were therefore helpless. The acquisition of these provinces was an inevitable element of his policy. That was part of a far larger scheme. Philip IV. had no son. His daughter, Maria Theresa, was heir to his boundless dominions. As early as 1646 Mazarin resolved that his master should marry the Infanta, and that Spain and the Indies, Naples and the Milanese, and the remnant of the possessions of Charles the Bold, should be attached to the crown of France. When the time came, and reluctant Spain consented, at the treaty of the Pyrenees, Lewis was discovered to be in love with another lady. Her name was Marie Mancini, the youngest of three sisters, and she was the cardinal's own niece.

Mazarin, the ablest and most successful of ministers, had one damning vice. He was shamefully avaricious. He amassed, in the service of the State, therefore dishonestly, an income larger than that of the King of England or the King of Spain. The necklace of pearls which he gave to one of his nieces, and which is at Rome, is said to be still the finest in existence. But Mazarin,

though he was sordid and mean, was a statesman of the highest rank. He sent his niece away, in spite of the tears of Lewis, and the Spanish princess became Queen of France. The independence of Spain, the unity of the Spanish empire, were too grand a thing to be an item in the dowry of a bride. She was compelled to renounce her rights, which were transferred to her sister. The renunciation was conditional. It was to depend on the payment, in due time, of the Infanta's fortune. As the payment was not made, the French regarded the surrender as null and void, and the interest at stake, the most splendid inheritance on earth, was one that could not be given up without a conflict. From the moment of the marriage the main object of French policy was to make the succession secure, by negotiation or force, and to take every advantage otherwise of Spanish weakness.

All these plans were doomed to a terrible disappointment. In 1665 Philip of Spain died; but he had married again, and left a son, who became king, in his cradle, under the name of Charles II. The new king was sickly and backward, and it was expected that he would die young, unmarried, and childless. Meantime, the fulfilment of French hopes was postponed for a generation, and the Spanish succession was opened, not at the beginning of Lewis's reign, but at the end. He recovered from the blow by a device to acquire part of the Spanish empire, no longer having a hope of the whole. The device was suggested by Turenne. His experience in the Fronde taught him the danger of having the Spaniards so near, in the valley of the Somme. "Whenever there is trouble in France," he said, "the enemy can be at Paris in four days." In self-defence, for security rather than aggrandisement, the frontier must be pushed back. He caused his secretary to compose a treatise, showing that, by the custom of Brabant, that province devolved on the queen, Maria Theresa. It was the custom there that the children of a first marriage should suffer no loss if their father married again. What would have been their estate, remained their estate. The fee simple passed to them.

The father enjoyed a life-interest only, without the power of disposal. The French government argued that, by the analogy of the Salic Law, the principle which applied to property applied to sovereignty, and that what was good for a manor was good for a crown. And they assumed that the custom of Brabant was the law of Belgium.

This is the right of Devolution, with which the king's aggressive career began, and his first war was the war of Devolution, or, as they say in France, the war for the rights of the queen. Those rights consisted of consolation claims set up after the wreck of the dream of universal empire. They presented abundant matter for dispute, but they were worth disputing, even by the last argument of kings.

The Power most concerned was not Spain, but the Netherlands. For Spain, the Belgic provinces were an outlying dependency, involving international complications. For Holland, they were a rampart. The government of the States was in the hands of John de Witt and the Republicans. They were held in check by the partisans of the House of Orange, which, in the last generation, had put the republican leader, the real predecessor of De Witt, to death. The feud was there, faction was not appeased, and De Witt dreaded the day when the Orange party should recover power. The Prince of Orange was only seventeen. When war came in sight, the Perpetual Edict excluded him from the position which his family had occupied, by forbidding the Stadtholder from being at the same time Commander of the Forces. De Witt was not afraid of a naval war. His brother was the admiral, and it was he who sailed up the Thames. But war on land would bring the young William forward. De Witt made every possible concession, hoping to prevent it. Rather than fight the French, he was willing to agree to a partition of the Belgic provinces. Already, he was at war with England, and the sea-fights had been indecisive. Resistance to France on land was out of the question, except by means of a Coalition, and as no Coalition could be hoped for, Holland stood aside, while Turenne overran

Flanders. The Austrian Habsburgs did not interfere to protect the Spanish branch, although they were its heirs. In case his son should die, Philip IV. had left his entire monarchy to his second daughter, who was married to the Emperor Leopold. It would remain in the family; whereas, if the French queen had not renounced, it would be swallowed up in the dominions of a stranger,—that was the point of view of a Spaniard. The Austrian viewed things differently. He knew perfectly well that France would not be bound by an act which belonged not to the world of real politics, but to the waste-paper basket. Therefore, when France proposed an eventual partition, it seemed important to obtain a more serious and more binding contract than the queen's renunciation. The conditions were not unfavourable to the imperial interest. As there were several other partition treaties, none of which were carried out, the terms of this, the first, need not occupy us. The treaty was not meant to govern the future, but the present. It helped to keep the Emperor tranquil during the spoliation of his Spanish kinsman.

Within a week of the first treaty of partition, Sir William Temple concluded the Triple Alliance. Deserted by Austria, De Witt turned to England. He sent his fleet to destroy the British men-of-war in the Medway, and this catastrophe, coming so soon after the plague and the fire of London, was too much for the feeble spirit of Charles and his ministers. They made peace, allied themselves with Holland and with Sweden, and the progress of the French was arrested. The Triple Alliance was the earliest of that series of coalitions which ended by getting the better of the power of Lewis XIV., and is therefore a landmark in History. But there was nothing lasting in it; the rivalry of the two commercial countries was not to be reconciled by politicians. England was on the side of the Prince of Orange, and desired that he should become sovereign. William had resolved, during the very negotiations that prepared the alliance, that the way to ruin De Witt was to exhibit him to Lewis in the light of a

friend of the English. After having been conciliatory to the edge of weakness, he had turned suddenly into an enemy. Lewis could not continue the war because of the maritime superiority of his united opponents. He made peace, restoring Franche Comté, which Condé had occupied, and contenting himself with an extended frontier in Flanders. Lille, which had been taken by Vauban, in an otherwise inglorious campaign, was converted into a great French stronghold. That was the result.

These events exhibit Lewis in his prime, while Colbert and Lionne were living, and were able to balance the sinister influence of Louvois. It was a war of ambition, undertaken after the shock of the loss of Spain and of all that belonged to it. It was not begun from a sense of right and duty. But the advantage was not pushed to the bitter end; the terms agreed upon were reasonable; part of the conquests were restored. Lewis proved himself capable of moderation, of self-command, even of generosity. The outrageous violence and tyranny of later years were not immediately apparent. He withdrew from the fray, preparing for another spring. Then he would avenge himself on John de Witt, and conquer Belgium in Holland. De Witt was the most enlightened statesman in Europe, but he was not a war minister. England was easily detached from him in the hope that the Prince of Orange might be supreme; and Lewis agreed to whatever was necessary, that the English fleet might be on his side. Thus the Triple Alliance was dissolved, and the Dover Treaty took its place. The help afforded by the English fleet in the Dutch war fell short of expectation, but the effect of the agreement was to blot out England for many years.

De Witt, unable to face the storm, offered advantageous terms, which were rejected, and then resigned office. The Prince of Orange took the command of the army; but, at the approach of the French, eighty-three Dutch fortresses opened their gates. At the Hague De Witt and his brother were torn to pieces by an Orange mob, and Holland saved itself by letting in the ocean.

William of Orange, never a very successful general, was a good negotiator, and, excepting his own uncle Charles II., he soon had Europe on his side. The French were driven over the Vosges by the Imperialists. Turenne, in his last campaign, reconquered Alsace, crossed the Rhine, and gave battle to Montecucculi. He fell, and his army retired. Lewis XIV., to mark the greatness of the loss, at once named six new marshals of France. Montecucculi resigned his command. Having had the honour, he said, of fighting Turenne, and having even defeated him, he would not risk his reputation against men who were the small change for the great man who was dead. Lewis XIV. had 220,000 men under arms. Condé defeated William at Senef. As often as Vauban defended a fortress, he held it; as often as he besieged a fortress, it fell. The balance of victory inclined to France. England gave no assistance, and the Prince of Orange came over, married the eldest of the princesses, immensely strengthening his own position, and hastening the conclusion of peace.

The peace of Nimeguen gave to Lewis XIV. that predominant authority over Europe which he retained undiminished, and even increased, during at least ten years. He acquired a further portion of Belgium, strengthening his frontier on the threatened line; he annexed Franche Comté and he recovered Alsace. He had shown himself to be aggressive and unscrupulous, but his military power was equal to his pretensions; he was true to his humbler allies; his diplomatic foresight, and the art of his combinations, were a revelation to his contemporaries. They also knew that they would never be safe from renewed attack, as the larger half of the coveted region, in the Low Countries, Luxemburg, and Lorraine, was still unabsorbed. His interest was clearly recognised. His policy had been openly declared. With so much ambition, capacity, and power, the future was easy to foretell. In the position he had acquired, and with the qualities he had shown, he would be as dangerous in peace as in war. Coalitions alone could resist him, and a coalition could

only be a work of time and patience. When the alliance which had opposed him with unequal fortune was dissolved, a season of peril would ensue, for which no defensive provision could be made.

The keystone of the situation was the assured inaction of England. Whilst that lasted, at least while Charles II. lived, Lewis would defy the rest of Europe. He had nothing to fear except the Stadtholder. Whilst De Witt governed, the French attack was irresistible. But the Perpetual Edict was repealed, and William of Orange was captain-general for life. He had saved his country, driven out the French, raised Europe against them. The merchants of Amsterdam, who, in 1672, were preparing to sail for Batavia, as the Puritans sailed for New England, were now the second Power in Europe politically, and commercially by far the first. William of Orange, to whose international genius the change was due, stood very near the succession to the English throne. In the course of nature it would be his some day, by right of his wife, or by his own. And there was hope for European independence and the existence of free communities, if the resources of England passed to William earlier than the resources of Spain fell into the hands of Lewis. After the peace, that was the problem of general politics.

The treaties of Nimeguen were far from satisfying the aspirations of Lewis. He dismissed his foreign minister. Pomponne was the most honourable man in his service, and had conducted with eminent dexterity and success the negotiations for the numerous treaties with every country. Lewis says that he was deficient in the energy and the greatness requisite in executing the orders of a king of France who had not been without good fortune. Pomponne came into office in 1671 and left it in 1679, so that he was not compromised by the derisive claim of devolution, or by the yet more hollow sophistry of reunion, by which Lewis now proceeded to push his advantage. His dismissal announced to the nations what they had to look for. It meant that the profit of

Nimeguen was not enough, that the greatness of the French monarch exacted further sacrifices.

After the peace Lewis kept up his army. There were 112,000 men under arms, and there were cadres for twice as many more. With that force in hand, he proceeded to raise new claims, consequential, he said, on the late favourable treaties. He said that the territories ceded to France ought to be ceded with their dependencies, with such portions as had formerly belonged to them, and had been detached in the course of ages. And the parliaments of Lorraine, Alsace, and Franche Comté were directed to ascertain what places there were, what fragments under feudal tenure, to which that retrospective principle applied. They were called chambers, or courts, of reunion, and they enumerated certain small districts, which the French troops accordingly occupied. All this was futile skirmishing. The real object was Strasburg. Alsace was French, but Strasburg, the capital, that is, the capital of Lower Alsace, was imperial. It was the most important place on the road between Paris and Vienna, for it commanded the passage of the only river which crossed and barred the way. Situated on the left bank, it was the gate of France; and twice in the late war it had admitted the Imperialists, and opened the way to Paris. The bishop, Fürstenberg, belonged to a great German family that was devoted to the French interest; but the town was Protestant.

Up to that moment, 1681, religious antagonism had not added much to the acerbity of the conflict. Spain and Austria were the enemies of Lewis; Sweden and Denmark were his allies. Brandenburg accepted his gifts, in money, in jewels, in arras. England was his humble friend. But a change was approaching; and it began when Fürstenberg first said mass in Strasburg minster, and preached from the text "Nunc Dimittis." Vauban at once arrived, and erected an impregnable barrier, and a medal was struck bearing the inscription: "Clausula Germanis Gallia." On the same day as Strasburg, the French occupied Casale. This was a fortress closing

the road between the duchy of Savoy and the duchy of Milan, and commanding the line of the Po. It belonged to Montferrat, which was a dependency of Mantua; but the duke had his price, and he sold the right of occupation to the French. The agreement had been concluded three years before, but it had been betrayed by the duke's minister, and it had become necessary to await a more convenient occasion. The French government did not scruple to have an obstructive adversary put out of the way. Louvois gave orders that Lisola, the Austrian statesman who exposed the scheme of devolution, should be seized, and added that it would be no harm if he was killed. His son commissioned Grandval to murder William III.

The traitor of Casale met with a more terrible fate than a pistol shot or the stroke of a dagger. He suddenly disappeared, and no man ever looked upon his face again. His existence was forgotten, and when he died, long after, nobody knew who he was. In the dismal register of the dead who died in the Bastille he is entered under the name of Marchiali. Fifty years later he began to fix the attention of the world, and became a fascinating enigma. For Marchiali means Mattioli, who was the man in the Iron Mask. That is, of course, there was no man in the Iron Mask; the material was more merciful than that; and the name which has become so famous is as false as the one in which the victim of tyranny was buried.

Whilst Lewis pursued his career of annexation, the empire was disabled by war with the Turks and by troubles in Hungary. In 1683 the grand vizier besieged Vienna, and would have taken it but for the imperial allies, the Elector of Saxony, the Duke of Lorraine, and the King of Poland. After the relief of the capital they carried the war down the Danube, and Leopold was once more the head of a powerful military empire. It was too late to interfere with French conquests. Luxemburg was added to the series in 1684, and an armistice of twenty years practically, though not finally, sanctioned what had been done since Nimeguen. When the four great

fortresses had become French,—Lille, Besançon, Strasburg, and Luxemburg, and when the empire succumbed, recognising all these acts of entirely unprovoked aggression, Lewis attained the highest level of his reign. He owed it to his army, but also to his diplomacy, which was pre-eminent. He owed it, too, to the intellectual superiority of France at the time, and to the perfection which the language reached just then. The thinking of Europe was done for it by Frenchmen, and French literature, penetrating and predominant everywhere, was a serious element of influence.

In all the work of these brilliant years there was increase of power and territorial agglomeration; there was no internal growth or political development. The one thing wanted was that the king should be great and the country powerful. The object of interest was the State, not the nation, and prosperity did not keep pace with power. The people were oppressed and impoverished for the greater glory of France. Colbert trebled the public revenue, but he did not make it depend on the growth of private incomes or the execution of useful public works. In 1683 Colbert died, and Louvois, the son of Le Tellier, became supreme minister.

The queen's death, about the same time, caused a greater change. The king married Madame de Maintenon. He had been unfaithful to his first wife, but now he was a model husband. The second wife, who never became a queen, and was never acknowledged, ruled over his later years. She was the most cultivated, thoughtful, and observant of women. She had been a Protestant, and retained, for a long time, the zeal of a convert. She was strongly opposed to the Jansenists, and was much in the confidence of the best men among the clergy. It was universally believed that she promoted persecution, and urged the king to revoke the Edict of Nantes. Her letters are produced in evidence. But her letters have been tampered with by an editor, who was a forger and a falsifier.

The Revocation required no such specific agency, but

proceeded by consistent logic, from the tenour of the reign. The theory of government, which is that which Bossuet borrowed from Hobbes, and clothed in the language of Scripture, does not admit that a subject should have a will, a conviction, a conscience of his own, but expects that the spiritual side of him shall be sacrificed to the sovereign, like his blood and treasure. Protestant liberties, respected by Richelieu and still more entirely by Mazarin, who acknowledged the loyalty of Huguenots in the Fronde, became an exotic, an anachronism, a contradiction, and a reproach, as absolute monarchy rose to the zenith. The self-government of the Gallican Church, the administration of the clergy by the clergy, was reduced to the narrowest limits, and the division of power between Church and State was repressed in favour of the State. It could not be borne, in the long-run, that Protestants should govern themselves, while Catholics could not.

The clergy, zealous for the extinction of Jansenism, naturally extended their zeal against those who were more hostile to their Church than Jansenists. Everything else was required to give way to the governing will, and to do honour to the sovereign. The Protestants, under their protecting immunity, were a belated and contumelious remnant of quite another epoch. Exceptions which were tolerable under the undeveloped monarchy were revolting when it had grown to its radiant perfection. The one thing wanting was the Revocation, to abolish the memory of an age in which a king whose throne was insecure conceded to turbulent and disloyal subjects that which the sovereign of a loyal and submissive people would do well to revoke. To fulfil the ideal of royalty, the monument of the weakness of royalty and the strength of revolution must be ingeniously hidden away. The ardour of rising absolutism is the true cause of the Revocation.

William III. explained it in another way. He said that the purpose was to sow suspicion and dissension between Protestant and Catholic Powers, by showing that the Catholics at heart desired to extinguish the Protestant religion. Such a suspicion, properly fanned, would make

alliances and coalitions impossible between them. The Waldenses then survived in one or two valleys of Piedmont, much assimilated to the Swiss Calvinists. Lewis required that they should be put down by force, and, when the Duke of Savoy hesitated, offered to supply the necessary troops. This extraordinary zeal, indicating that the spirit of persecution was common to all, and was not stimulated by causes peculiar to France, supplies the only evidence we have to sustain William's interpretation.

It is well to be rational when we can, and never, without compulsion, to attribute motives of passion, or prejudice, or ignorance as a factor in politics. But it is necessary to remember that the Plot was only six years old. The French government knew all about it, and was in the secret of the papers destroyed by Coleman. To them it must have appeared that the English were turned into ferocious assassins by the mere force of their religious belief. There was no visible reason why such things should be in England and not in France, why a majority should be more easily carried away than a minority, or why High Church Anglicans should be more prone to murder a priest or a friar than extreme Calvinists, with whom it was a dogmatic certainty that Catholics were governed by Antichrist.

The Gallican clergy were divided. Several bishops condemned the action of the government, then or afterwards. The great majority promoted or encouraged it, not all by a revival of the persecuting spirit, but partly in the belief that the barriers were falling, and that the Churches were no longer irreconcilable. They were impressed by the fact that Protestantism had outgrown and discarded Luther, that Arminians in Holland, the Lutherans of the University of Helmstedt, the French schools of Sedan and Saumur, the Caroline divines in England, and even Puritans like Leighton and Baxter, were as much opposed as themselves to the doctrine of justification, which was the origin of the Protestant movement. At the same time, the abuses which roused Luther's opposition had disappeared, if not everywhere, at least in

France. Between Protestants in that later variation and Gallicans, the difference was not that which subsisted with Ultramontanes. Bossuet and two Englishmen, Holden and Cocker, drew up statements of what they acknowledged to be essentials in religion, which were very unlike the red-hot teaching of Salamanca and Coimbra. As the Protestants were no longer the Protestants who had seceded, the Catholics were no longer the Catholics who had cast them out. The best men of the Sorbonne were as unlike Tetzels and Prierias as Leibniz was unlike John Knox. It was unscientific, it was insincere, to regard the present controversy as a continuation of the old.

These sentiments were very heartily reciprocated among the Lutherans, and people spoke much of a misunderstanding, and represented the Reformation as the result of the unfinished theology, the defective knowledge of Church history, in the sixteenth century. Thus it was that nobody went further than Bossuet at one time in the direction of union, and nobody was more strongly in favour of the harsh measures of Louvois. If the policy of the Revocation had been to divide the European Powers, it proved a failure; for it helped to make them coalesce.

In the following year, 1686, a league was concluded at Augsburg between the emperor, part of the empire, Spain, Sweden, and the Netherlands. This was the old story. Against nearly the same combination of discordant forces Lewis had held his own in the Dutch war and the negotiations of Nimeguen. England was wanting. William attempted to bring over his father-in-law, and, having failed by friendly arts, undertook to compel him. The Revolution threw the weight of England into the scales, and the war that ensued became the war of the Grand Alliance.

This was the turn in the fortunes of Lewis. He ravaged twenty miles of the Palatinate for the sake of a claim on the part of the Duchess of Orleans, who was a Princess Palatine. His armies were victorious, as usual, at Steenkerk and at Landen. The English were driven

to the north-eastern extremity of Ireland ; and Trouville had better reason than Van Tromp to fix a broom at his masthead. And then Ireland was lost. The French fleet was destroyed, by very superior numbers, at La Hogue, and the Grand Alliance, aided at last by the ships, and the men, and the money of England, bore down the resistance of exhausted France. William was acknowledged King of England at the close of a struggle which had begun twenty-five years before. Lewis, having formally offered to support James's election to the throne of Poland, when Sobieski died, gave him up. Vauban complained that the war had been too prosperous on the Continent to justify so disastrous a termination.

From the peace of Ryswick the lengthening shadow of the Spanish succession falls upon the scene, and occupies the last years alike of William, of Leopold, and of Lewis. It was known that the King of Spain could not live long ; and as the prize came near, Europe, for four years, was hushed in expectation.

VIII

THE WAR OF THE SPANISH SUCCESSION

WE come now to the last and greatest transaction in Lewis XIV.'s reign—the acquisition of the Spanish crown.

The idea of a predominant Power in Europe was part of absolutism. It proceeded from the same love of authority, the same pride of greatness, the same disregard for the equal rights of men, the same pretension to superiority and prerogative, international as well as national. The position of the king in Europe was security for his position in France itself. Subjects were more willing to submit to one to whom foreigners submitted. In three successive wars Lewis had striven for this advantage, and had made himself felt as the public enemy and the vigilant disturber of the peace of Europe. If he added Spain to his dominions by legal and pacific means, by negotiated treaty or testamentary bequest, it would be more legitimate than his former attempts at mastery. His mother was a Spanish princess. His wife was a Spanish princess. The emperor was in the same position, but in each case the Queen of France was the elder sister. Both of the French queens had resigned their claims; but Lewis had not confirmed his wife's renunciation, as her dowry was left unpaid; and it was not confirmed by the national authorities in Spain.

In 1668, in spite of the will of Philip IV. giving the succession to Austria, Leopold, who at that time had no children, had been ready for an equitable partition. But in 1689, when the Maritime Powers, that is, when William

III. had urgent need of Austria in the coalition against France, they promised the undivided monarchy of Spain to Leopold's second son. That agreement was superseded by the peace of Ryswick. And in the interval a new claimant was born, with evidently better right than the young archduke. For the archduke was the son of a second marriage. The emperor had only a daughter by his Spanish wife, who married the elector Max Emmanuel of Bavaria, and gave birth to a son in 1692. Under the will of Philip IV., the late King of Spain, that prince was the lawful heir. He was not the imperial candidate; for Leopold had required his own daughter to surrender her claim, that his crowns might not pass from Habsburg to Wittelsbachs.

For the very reason that he was neither a Habsburg nor a Bourbon, the electoral Prince of Bavaria became the candidate of William, and he agreed with Lewis that he should inherit Spain and the Indies, Italy and the Low Countries to be divided. By this, which is known as the First Partition Treaty, though in reality it was the second, England obtained nothing, except the prospect of peace through a friendly understanding with France, and it alienated the emperor and outraged Spain. That foreigners should dispose at their own convenience of the empire which had been built up by Spanish hands, was an intolerable offence to Spaniards. They refused to be dismembered without even having been consulted. With all her dominions, with the united crowns of twenty-two kingdoms, Spain was unprosperous and insecure. Her vitality was kept up by her foreign possessions. Brabant, the Milanese, Campania, Apulia, were the richest portions of Europe, and neither France, nor the empire, nor England possessed the like. Deprived of these, the monarchy would decline quickly; for with all her pride, and her fame, and her unsetting sun, Spain was visibly going down. It was their policy and their resolution that the crown, though it must pass away to strangers, should pass undiminished. That it was about to pass away, all men knew.

On 19th September, three weeks before Lewis and William concluded their treaty, the primate assured the French ambassador that they must proceed as if the king was a dead man. The king himself knew his danger. His wife was a sister of the empress, and they were in the Austrian interest. So much so, that having made a will in favour of the Bavarian prince, Charles revoked it; the ambassador Harrach, the Prince of Hesse who commanded in Catalonia, the queen, when her confidant was not bribed on the other side, were active for the archduke. But when the Partition Treaty became known, in November 1698, the king made another will, and publicly announced that his heir was the young prince of Bavaria. He thus took the candidate of France and England, assigning to him the whole, not a part. It was an attempt to preserve unity and avert partition by adopting the chosen claimant of the partitioning Powers. The English parliament, intent on peace, and suspicious of William's foreign policy, which was directed by him personally, with Dutch advisers, to the exclusion of ministers, reduced the army to 7000 men. William carried his distrust of Englishmen so far that he requested the imperial ambassador Wratislaw, an important man in his own country, to consult nobody but the Dutchman Albemarle. The public men of this country, he said, revealed every secret to their friends.

Six months later, both the will and the treaty were void and annulled by the death of the Bavarian prince, by small-pox, at Brussels, where his father was governor. The work had to be begun over again. The feeling of all Spanish statesmen in favour of maintaining the integrity of the monarchy was unchanged. That could be done only by choosing a Bourbon or a Habsburg. No other person could compete. The court was divided simply into an Austrian and a French party. The king's choice reverted to his nephew, the archduke. But those who had preferred the electoral prince were opposed to the Austrian, and became the partisans of France. They were a majority, and preponderant. If it could be made her interest to keep up the Spanish empire France was

better able to do it than Austria. Especially now that England was detached from her ally the emperor. For William concluded with Lewis a second Treaty of Partition, giving Spain, the Indies, and the Netherlands to the archduke, the Italian possessions to France. Austria was no party to this agreement, and openly preferred Italy to all the rest. In England it was received with extreme coldness, and in Spain with indignation. In the summer of the year 1700 the king's illness became alarming. The skill of his physicians being exhausted, spiritual remedies were sought, and he was exorcised. The devil declared that the king was possessed. Subsequently he admitted that this was a falsehood, which surprised nobody.

The great question, whether the Spanish monarchy should remain united or should go to pieces, reached a preliminary conclusion on 3rd October 1700. Charles appeared to be sinking, when he signed the last will which Portocarrero and the friends of the French had drawn up, with some marks of haste. He lived on four weeks longer, but never had the strength to revoke the act which disinherited his family. He left Spain, with all dependencies, to the Duke of Anjou, second son of the Dauphin, and if Anjou ever came to the throne in France, then he should be succeeded in Spain by his younger brother, so that the two crowns could never be united. Failing the French line, the succession was to pass to the archduke; and if the archduke came to the throne of Austria, then to the Duke of Savoy. There also the union of the crowns was provided against. The policy of all this was obvious. The artifice consisted in the omission of the House of Orleans. For the Duke of Orleans, descending from Anne of Austria, was nearer than the archduke Charles. At the same time he was farther removed from the throne of France than the Duke of Anjou, less likely, therefore, to alarm the Powers. It might be hoped that he would be near enough to Lewis to secure the preservation of the Spanish empire, and not near enough to threaten European independence. A time came when the allies thought of him as a possible sub-

stitute, and offered him a principality between France and Spain. That is, he suggested himself as a better alternative to Anjou, and they thought of giving him Navarre and Languedoc. Put forward at a time when the Maritime Powers were not committed to the archduke, he might have been accepted. But he was not the candidate of Lewis. The object of the Spaniards was to make sure that Lewis would break his engagement with William III., that he would give up the partition and accept the succession, preferring the risk of war for so great a prize to the chance of a pacific division of the spoil. This they ensured by the provision that Spain, if it did not belong to the French line, should pass to the Austrian; that, failing Anjou and his brother, the Austrian should take his place.

The will of Charles II. shows a distinct animosity against the Maritime and Protestant Powers; and a rumour spread that it had been written under the influence of the pope, who dreaded the presence of Dutch and English sailors and factors in South America. A letter was produced purporting to contain the advice of Innocent XII. in the matter; and the following pontiff, Clement XI., was obliged to disavow it.

Before the death of Charles II. the nature of the will he had made was known at Versailles. Tallard, who had negotiated the Partition Treaty, was beside himself with anger. He convinced Torcy, he convinced Lewis himself, that they must not accept the succession. On 4th November the king sent word to William that he remained true to the scheme of Partition to which he had pledged himself. "I shall fulfil my engagements," he said, "in spite of any offers that may be made to me." He assured Leopold that he would never accept the whole succession. It was safer to be content with a share, under the auspicious sanction of the Maritime Powers. But Torcy, having shaken off the too eager Marshal Tallard, changed his mind. He urged that neither the whole succession nor a part of it could be had without fighting, as Austria was as much opposed to the

partition, as to the acceptance of the will by France. Torcy was not yet the great man he became during his long administration. But his argument carried conviction, and Lewis argued that his grandson should accept the proffered throne, and that the Bourbons should reign where the Habsburgs had reigned for a century and a half. He was not bound by any engagement to the emperor, who was no party to the Partition Treaty. He was bound by that treaty to King William; but it was uncertain whether William had the support of his two nations. The funds rose at Amsterdam; and in England the king observed that everybody preferred the will to the treaty. For the Partition Treaty had stipulated nothing for English interests, nothing, therefore, worth fighting for. And England had no territorial advantage to claim.

The commercial, economical, and pacific spirit was evident, both in England and Holland. On the other side, there was the strong will and the infinite dexterity of William. In the last Partition Treaty he had betrayed this weakness of his position, and had given way to the skilled diplomacy of France. Lewis did not believe that he would prevail over the public opinion of his country. And if he did prevail, his position would be less formidable than before. Lewis now had Spain on his side, and all the dependencies of Spain. He also had Bavaria and Savoy. In the last war he had been unsuccessful at sea, and in the Irish expedition, which was carried on beyond the sea, by his naval, not by his military administration. In the coming war he would trust less to his fleet than to his troops, which had never been unsuccessful in a general action. He resolved to defy the Dutch and English, and to seize every attainable advantage. The Spanish ambassador had exclaimed, "The Pyrenees have melted away." Lewis now announced that his grandson was not to renounce his right to the throne of France. In the Barrier Fortresses the Dutch held garrisons. Lewis sent them home and occupied the places himself. "Dutchmen were not wanted," he said, "to protect one Bourbon

against the other." In August 1701 he obtained for French traders the *asiento*, the profitable and coveted monopoly in negro slaves. In September he prohibited English imports. Then, on the 16th, he did one thing more, one thing too much even for a nation of economists and calculators.

The acceptance of the Spanish succession by France was the frustration of William's efforts during thirty years. He had striven and made war for peace and civilisation against wilful attack and the reign of force. That good cause was defeated now, and the security of national rights and international conventions was at an end. The craving for empire and the hegemony of Europe had prevailed. The temper of England compelled him, in April 1701, to acknowledge Philip of Anjou. The country, he said, could not understand the refusal to acknowledge a king welcomed by the whole of Spain. He advised the Emperor to have the German princes with him, and to begin the attack. He himself would arm meanwhile, and his own people, before long, would drive him into war. He relied on the arrogance of the French, and this calculation, the measures by which he brought public opinion on to his side, are the greatest achievement of his career.

As it became apparent that England was to lose, not, like Austria, a visionary prospect, but its commercial existence, during the summer of 1701 the spirit of parliament began to be roused. William, watching the flow of the patriotic tide, concluded with Austria and Holland the treaty of the Hague, which divided Europe, for the first time, into a Latin and a German half. Austria was to obtain that which it desired above all things, dominion over Italy. The Maritime Powers were to retain their commercial privileges in Spain, and everything they could make their own in America. France was to be excluded from transatlantic markets; but nothing was said as to Spain. Implicitly, Philip V. was acknowledged. The Maritime Powers aimed much more at prosperity than at power. Their objects were

not territorial, but commercial. The date of this treaty, which was to cost so much blood, was 7th September.

William was moving more rapidly than public opinion, but public opinion was not far behind. The country was committed to war with France at the very beginning of that fatal September. The treaty had been signed nine days, when James II. died at St. Germain. Lewis acknowledged the son as he had acknowledged the father—the one as the other, a king *in partibus*. It was a platonic engagement, involving no necessary political consequences. Since the treaty of Ryswick, Lewis treated William as king, though there was a James II. He did not cease so to treat him because there was a James III. To a prince who, the week before, had contrived a warlike coalition against him, a coalition which soon proved more formidable than all those which had preceded it, he owed no more than the letter of their agreements. The decisive step towards open hostilities was taken by the King of England, not by the King of France. Parliament had just passed the Act of Succession. Lewis's declaration in favour of the Stuarts appeared to be a defiance of the law in favour of the Guelphs. England had not dared to question the right of the Spaniards to regulate the succession. England could not permit interference with her own.

This declaration of Lewis XIV., imprudent but not unprovoked, gave to William what he wanted. It supplied a strong current of national feeling. The nation was ardent on his side. He had succeeded at last. The war with France, for the partition of the Spanish monarchy, would be carried on with determination under the coming reign. For William knew that Anne would soon be queen. It was also known at Paris, for William had consulted the French king's physician, and there were no illusions. The strange impolicy of Lewis's action may be explained by the belief that another than William of Orange would appear at the head of the allied armies in the next campaign. That the change of commander would be the greatest

calamity that had befallen France since Agincourt was not foreseen.

In November 1701 Parliament was dissolved, and a majority was returned prepared for war, prepared to support the policy of the Grand Alliance. What made it formidable was that the Tories themselves were warlike. The Whigs were warlike because it was their nature, since France had declared itself for the Stuarts; also because they and their friends were interested in pushing trade with the oceanic world, which was mainly Spanish. But it was not, at first, a Whig war. On 9th March 1702 they obtained the majority. They were 235 to 221.

William III. was dying. He had borne the accident well by which he broke his collar-bone. He sat at dinner that evening, and was expected to recover in a few weeks. But he fell asleep one day near an open window. Nobody had the courage to shut it, and he caught a chill, of which, in five days, he died. His prestige was lost to the cause of the allies. At the same time, William was a Dutch king, working with Dutchmen only, Heinsius, Bentinck, Keppel, for Dutch as much as for English objects. While he lived there was no danger that the interests of his own countrymen would be made subordinate to those of England. There was no sign of Holland taking the second place, of Holland being sacrificed to England. That security was now over. The leadership passed to England. In the field, the Dutch were far ahead. The understanding was that the English were to be 40,000, the Austrians 90,000, and the Dutch 102,000. But whereas the Dutch ultimately put 160,000 men into line, the English, in the greatest battle of the war, at Malplaquet, were under 8000, or less than one-twelfth of the whole force engaged.

What gave to this country the advantage in the war of the Spanish Succession was the genius and the overwhelming personal ascendancy of Marlborough. One of the Dutch deputies, who did not love him, who was not even quite convinced as to his qualities as a soldier,

describes him as perfectly irresistible, not so much by energy and visible power, as by his dexterity and charm. And this in spite of defects that were notorious and grotesque. Everybody knows, and perhaps nobody believes, the story of his blowing out the candle when he found that his visitor had no papers to read. Many years later the story was told, when an officer present stated that he was the visitor whom the duke had treated so parsimoniously. It is due to him that England became one of the great Powers of the world, and next to France, the first of the Powers. And it was not his doing, but the doing of his rivals, that the allies were sacrificed. The Dutch had no such splendid personality, and though they had their full share in the war, they lost by the result. The character of the struggle changed by the death of William and the substitution of Marlborough, who depended, more and more, on the support of the Whigs. In one of his last conversations William had said: "We seek nothing but the security which comes from the balance of power." Our policy was not maintained throughout on that exalted level.

The War of Succession began in Italy, by the attempt of Eugene to recover Milan, which reverted to the empire on the death of Charles II. It was, as it were, a private affair, involving no declaration of war, no formal breach with France. But the French were in Lombardy, and, with the support of the Duke of Savoy, they were able to check the Austrian advance. Eugene went home to Vienna to organise and direct and urge the exertions of his government. On his return, after a very memorable absence, Victor Amadeus had deserted his French alliance, and had attached himself to the Austrians. A French army laid siege to Turin, and Eugene, coming up the right bank of the Po to his rescue, defeated the French, raised the siege, and established for the first time the domination of Austria over Italy. He was repulsed in his attempt on Toulon; but the Italian war was at an end, and the emperor triumphant. In Germany the valley of the Danube, which is the road to Vienna, was

open to the French, because the elector of Bavaria was their ally against his father-in-law the emperor. The Imperialists were in danger, and the Dutch, more solicitous of the Belgian frontier before them than of what went on hundreds of miles away, on the long line from Strasburg to the distant centre of Austria, refused to let Marlborough take their troops away to another seat of war in Southern Germany.

Marlborough, sheltered by the complicity of Heinsius, politely disregarded their orders and started on his famous march, by Ehrenbreitstein and Heilbronn, meeting Eugene on his way. Eugene, at that moment, was the most renowned commander in Europe. Marlborough was better known as a corrupt intriguer, who owed his elevation to the influence of his wife at court, who would disgrace himself for money, who had sought favour at St. Germain by betraying the expedition to Brest. Blenheim altered the relative position of the two men in the eyes of the world. It was known that the day had been won, not by the persistent slaughter of brave soldiers, but by an inspiration of genius executed under heavy fire with all the perfection of art. In the midst of the struggle Marlborough had suddenly changed his order of battle, gathered his squadrons on a new line, and sent them against the French centre, with infantry supports. He did what Napoleon was vainly entreated to do in his last engagement. That is what suggested the simile of the angel, and what Addison meant by the words:—

Rides on the whirlwind and directs the storm.

The great Eugene had done well, as he always did. The Englishman had risen in a single day to the foremost rank of generals. And England rose with him. There had not been such a defeat for sixty years, since Condé, at Rocroy, established the military reputation of France. The French retreated to the Rhine, and on that side Austria was safe.

In Spain the issue was very different. Philip was thoroughly safe during three years of reign, and the

archduke would have been glad to content himself with what could be secured in Italy. But the English felt that their trade interests would be safer in Spain and the Indies under a Habsburg than under a Bourbon. They brought the archduke to Lisbon in 1703, having concluded with the Portuguese that treaty which made them commercial dependants on England, and which has been the cause of so much port wine and so much gout. It was a disastrous change of policy. The English destroyed the French fleet at Vigo, with many tons of American silver. They took Gibraltar and Minorca, without understanding their importance. They failed to defend the one; and they six times offered the other for an exchange. But on land they were utterly defeated, at Almanza and Brihuega, and the archduke never actually reigned over much more than Catalonia. There, having restored the Aragonese Constitution, he succeeded in inspiring a sentiment of loyalty, and repulsed his rival. He was never able to maintain himself at Madrid. On that seat of war the French had much the best of it. They lost Germany at Blenheim in 1704, and Italy at Turin in 1706.

The deciding campaigns were in Belgium, where there were many fortresses, and progress was necessarily slow. After Marlborough's victory at Ramillies in 1706 the French lost ground, and when the princes, as they were called, took the field together, no French marshal had a chance. For Marlborough was now a prince of the empire; and Eugene, having driven the enemy out of Germany and Italy, was again by his side, thirsting for something to do. At Oudenarde, where he was present, with no troops of his own, at a critical moment he led a successful charge. Together they conquered Lille; and together they defeated Villars at Malplaquet. There, in the summer of 1709, the five years of constant victory which began at Blenheim came to an end.

After Turin and Ramillies Lewis had been willing to treat. He was profoundly discouraged; and when Torcy came to the Hague in 1709 to meet the Triumvirate,

Heinsius, Eugene, and Marlborough, he gave up almost every point. He even agreed that France should furnish men and money to drive Philip V. out of Spain, where he felt quite safe and refused every summons. Lewis, in return, asked for Naples, and Naples only, without Sicily. The allies could have everything else, and could have compelled him to restore all the ill-gotten acquisitions of his reign. They were unwilling to be at the trouble of one more campaign in the Peninsula, where they had met with so much misfortune. They required that Lewis should undo his own offending deed, and himself compel his grandson to resign the Spanish throne. Marlborough, holding a position such as no Englishman had ever enjoyed, was preponderant in their councils. He aspired to be captain-general for life, and rejected an enormous sum with which France offered to repay his advocacy of peace. The attempt to prolong war for his own private advantage is the deadliest of his crimes. Lewis, in despair, made an appeal to his people, and a thrill of genuine indignation ran through the unhappy country. The tide began to turn. At Malplaquet, the greatest battle fought in modern Europe before Napoleon, the allies lost 23,000 out of less than 100,000; and the French not half so many.

A much graver change was coming over the spirit of the English nation. As the Whigs offered nothing better than the continuation of war, Toryism gained ground; and with Toryism, the Church. The Duchess of Marlborough was supplanted in the queen's favour; the Whigs went out of office; and the new ministers dismissed Marlborough and appointed Ormonde to command in his stead. With the aid of an obscure French priest, who acted as chaplain to the Imperial ambassador, they began a secret negotiation with Torcy. They stipulated that the Dutch should be kept out of it, and should not be listened to, if they made proposals of their own; also that their conditions should be understood to come from the initiative of France. Torcy responded heartily. His first letter is dated five days after the death of the Emperor Joseph.

By that event, the Archduke Charles succeeded to his throne. Joseph died 17th April. Four months earlier, 23rd December, Harley, by his intermediary, Gautier, informed Torcy that England would give up Spain and the Indies to the Bourbon king, and would desert the allies as soon as trade interests were provided for. The surrender of that which the English had claimed from 1703 to 1710, the return, in spite of success and glory, to the moderate policy laid down by William in 1701, was not caused by the prospect of the union of the crowns on the head of Charles. Harley was afraid that the archduke would make those terms himself. For it was known that the Austrians regarded Spain and its colonies as more burdensome than profitable. When Harley was stabbed by Guiscard, and was laid up with his wound, the secret of the negotiations passed into St. John's hands. His treatment of the allies was perfidious; but they obtained almost as much as they really wanted.

Eugene, deserted by the English forces under Ormonde, was beaten by Villars at Denain, and afterwards, by no fault of the English, at Friedlingen. Then the emperor made his own peace at Rastadt. At Utrecht, the Dutch secured a favourable tariff, the right of garrison in a line of fortified towns, from Ghent to Namur, and the daring Torcy had so thoroughly penetrated the weakness of England, in consequence of party divisions, that he concluded a disastrous war by a triumphant negotiation. France retained her own territory, practically undiminished, recovering Lille, and acquiring, for the younger branch of the royal house, Spain and the Spanish colonies. It gained infinitely more than either Holland or England. Marshal La Feuillade asked Bolingbroke why he had let them off so easily. The answer was: Because we were no longer afraid of you. Philip V. retained all that was legitimately Spanish, in Europe and America, excepting the two fortresses conquered by England, Gibraltar and Port Mahon. He refused to give up Corunna. But he renounced his claim in the succession to his grandfather's crown. Bolingbroke betrayed the allies, and he disgraced

his country by the monopoly of the slave trade ; but the distribution was not unfair to the contracting parties, and the share of England was not excessive. We acquired Newfoundland, Nova Scotia, and the Hudson Bay territory, and, in addition to the *asiento*, the right of trading in the possessions of the House of Bourbon—in fact, the commerce of the world. And our revolutionary system, the permanent exclusion of the Stuarts, received the sanction of Europe. It was the condemnation of the principle of non-resistance, which had carried the Tories to power, and the perpetuation of Whiggism.

Bolingbroke did not intend that the great achievement of his life should serve the purpose of his enemies, and he gravitated towards the Stuarts, the true representatives of the cause to which Sacheverell had given renewed vitality. Harley had opened, through Berwick, negotiations with St. Germain, and had thereby secured the help of the Jacobite organisation. Bolingbroke went further. He believed that the Elector of Hanover could not be prevented from coming in, but that he would soon be driven out again. He said that he was too unintelligent to understand and manage parties, too much accustomed to have his own way to submit to govern under constitutional control. He promised that King James would be restored. And the French concluded peace at Utrecht in the belief that they were dealing with a Jacobite, that their concession in regard to the crown of England amounted to nothing, that, by yielding now, they would secure hereafter the elevation of a dependent dynasty. Under that illusion they combined with Bolingbroke to overreach themselves and to institute party government, under the supremacy of the Whigs.

FREDERIC THE GREAT

THE peace of Utrecht was followed by a period of languor and depression. Spain and Sweden asserted themselves unsuccessfully ; whilst England under Walpole, France under Fleury, Austria under the ceremonious majesty of Charles VI., were inactive and pacific. The generation lacked initiative, and was not rich in eminent men.

In Prussia there was no repose, no leisure, but simply the tension of a tiger crouching for a spring. The king, who had devoted his life to creating the greatest army in Europe, never attempted to employ it, and left it a thunderbolt in the hands of his son. The crown prince was a musician and a versifier, with a taste for clever men, but also for cleverish men, an epicurean student, with much loose knowledge, literary rather than scientific, and an inaccurate acquaintance with French and Latin. To Bayle, Locke, Voltaire in his first manner, he owed an abundance of borrowed ideas, conventionally rational ; but to the rising literatures of his own country, which ruled the world before he died, he did not attend. Hardened by his father's heartless severity he learnt to live without sympathy, to despise mankind, to rely on himself. He was the author of a commonplace treatise against Machiavelli, partly founded on Montesquieu's *Grandeur et Décadence*. This unamiable youth, with the aspirations and the vanity of a minor poet, was the most consummate practical genius that, in modern times, has inherited a throne.

In the same year, 1740, in which Frederic II. succeeded his father, the Emperor Charles VI. died, leaving his hereditary dominions to his daughter Maria Theresa, wife of the Grand Duke of Tuscany, of the House of Lorraine. By an instrument called the Pragmatic Sanction, which was the subject of protracted negotiations, the Powers had agreed to acknowledge her right. She was a sensible and reasonable woman, much the best that had ever reigned; but she was without culture or superior talent, and her husband was not able to supply the deficiency. Frederic at once made himself master of Silesia. There were certain territorial claims. The succession was about to be disputed, and a scramble might be expected. The death of the Russian empress, Anne, made it improbable that Austria would be protected on that side. Frederic was ambitious, and he was strong enough to gratify his ambition. No accepted code regulated the relations between States. It could not be exactly the same as that between men; and in what respect it differed was not determined. States were absolute, and acknowledged no law over them. Grave and disinterested men would have admitted that that may be done for the State which could not be done for the individual; that robbery was not robbery, that murder was not murder, if it was committed in the public interest. There might be a want of generosity, a want of delicacy about it; but if conquest by unprovoked attack was a crime, in the same sense or the same degree as poisoning a man to obtain his property, history must undergo a fundamental revision, and all respect for sovereign authority must be banished from the world. How far that revision has been accomplished or that respect has departed, at the present day, may be hard to say. At that time, Frederic was much more widely applauded for his prompt success than detested or despised for his crime.

At Molwitz, his first battle, the Austrian cavalry carried all before them, and Schwerin got the king to quit the field before the solid infantry of Brandenburg won the day. Voltaire, who hated him behind a mask of flattery,

said that he had never known what it was to be grateful, except to the horse that carried him out of fire at Molwitz. That humiliation taught Frederic to remodel and increase his cavalry, and he afterwards owed to it much of his success. Nobody again advised him to ride out of the way of danger. He was soon known and dreaded as an invariable victor, and Maria Theresa ended the war by surrendering the contested province. Frederic concluded a treaty of alliance with France, which was to last fifteen years, and did last until, in 1756, Kaunitz effected the great change in the attitude of European Powers.

On the extinction of the Habsburg dynasty of emperors, the Bavarian House of Wittelsbach claimed the succession; and the French, supported by Frederic, traversed Germany and invaded Bohemia. Maria Theresa was loyally defended by Hungary in both the Silesian wars, and maintained her right, without recovering the country she had lost. She was ineffectively supported by England against the superiority of French arms in the Netherlands. That good understanding now came to an end.

The Seven Years' War, otherwise called the Third Silesian War, because it finally settled the question whether Silesia should be Austrian or Prussian, though it involved almost every European Power, was an episode in a far larger controversy. French and English were at peace in the old world, but a feud had broken out in the backwoods of the new, where their strife was for the grandest prize ever disputed by man, dominion over America from the Atlantic ultimately to the Golden Gates of the Pacific, and for the future of the world. The French were masters of the lake region and the St. Lawrence, and also of the Mississippi basin. They claimed the intervening country by right of discovery, and they began, in 1748, to establish an effective occupation of the valley of the Ohio. The English might retain the Atlantic fringe; the French would possess the hinterland from Louisbourg to New Orleans. They planted a chain of posts, choosing the place for them with superb intuition. One is now Detroit, another Chicago. And under the

inland slope of the Alleghanies, where the waters fall towards the Gulf of Mexico, at the confluence of the Monongahela with the Ohio, a French officer, Duquesne, built a fort, the most important of all, which closed the interior to our colonies, but which has undergone a significant change of name, for Fort Duquesne is called after Pitt, and is the Birmingham of America.

This annexation of debatable land was an act of aggression to which the colonists were not bound to submit. The first to understand that it was a question of existence was the man on whose head the destinies of the country rested. Washington twice led expeditions against Duquesne, the second time with Regulars under Braddock, and was each time defeated. The question of the possession of the interior was left to be decided on the Heights of Abraham. It was worth more to the English people than any continental issue. The quarrel spread to the ocean, and we made no scruple to assail French ships wherever the conditions were favourable.

Kaunitz, the minister of Maria Theresa, saw his opportunity for a grand stroke of policy. By transplanting the struggle from the New World to the Old, and from sea to land, he would obtain a French alliance against Prussia. Ostensibly his purpose was the recovery of the lost province; but the circumstances seemed promising, and he spoke of reducing Frederic to the position of a margrave of Brandenburg. He asked, at first, for no assistance in the field. If France would set up an army of observation on the frontier, the house of Hanover would be disabled from joining Prussia. France was glad, in a quiet way, to check the House of Hanover. By degrees a complete understanding was achieved, and Lewis XV. undertook to help Austria with an army in the field and a vast sum of money. Belgium was to be the price of it, partly for France, partly for the Bourbon, who was Duke of Parma, in exchange for his Italian dominions. This change of front was much facilitated by the civilities of Kaunitz to the person whom the Austrian envoy described as the French Prime Minister, Madame de Pompadour.

He was equally successful with Russia. There the government had come to the conclusion that the danger to the empire was not from Austria, which was expanding towards the Mediterranean, and had just lost its northern province, but from Prussia, which was aspiring and aggressive, and on the watch for opportunities. Therefore the Russians were only too eager for the attack to begin, and had to be restrained by the Austrians, who could only bring France into line by a negotiation in several stages. The Russian government agreed, reluctantly, to wait for the spring of 1757. But the hereditary grand-duke was an admirer of Frederic; the chancellor, Bernstorff, was secured by the English; and the action of the Russians was half-hearted throughout.

The first half of 1756 was spent by the three great military Powers in preparing the attack for next year. Nobody could blame the Austrians for plotting to reconquer what had belonged to them, and it is at Vienna that their initiative has been demonstrated. At Berlin, the discovery has been received with some resistance. They were proud of the great Frederic as a warrior and a conqueror; they were not ready to admire him as a quaker, and the victim of designing foes. He had been quite willing to commence a new war when the occasion should warrant it. He hoped, some day, to conquer Bohemia as he had conquered Silesia, and to exchange it for Saxony. But the conditions needed for such an enterprise did not exist, and he was in no hurry. He concluded a very harmless Convention at Westminster, in January 1756; but he was not arming at a time when the scheme of Kaunitz was about completed. It was midsummer before he knew the danger that threatened him. Certain despatches which were opened as they passed through the Prussian Post Office, others which were stolen, revealed the whole plot. Without an ally, except the House of Hanover, and such confederates from North-western Germany as English gold might induce to join, he had to defend himself against Austria, Russia, France, great part of Germany, and eventually Sweden

and Spain. The help of England was assured, for, in May, war had been declared between England and France. But the English had not been preparing for a very formidable effort. They at once lost Minorca, the advanced post in the Mediterranean, from which they watched the Gulf of Lyons and the naval arsenal of Toulon, and felt the loss so acutely that they shot the admiral who had failed to relieve the place. Calcutta too was taken, and the English perished in the Black Hole. In the Lake region the French, at first, had the best of it.

Frederic underrated the value of the alliance, and mismanaged it badly. He knew that there was a Whig dogma against letting England be taken in tow by Hanover. The great propounder of the doctrine was William Pitt, who now rose to power. Frederic did not know that this turgid declaimer was as able, as powerful, as ambitious as himself, and did not divine that he would make the German quarrel and the compulsory defence of Hanover the means of occupying the military forces of France until the contest for oceanic empire was decided in favour of England. Pitt declared that he would conquer America in Germany. He armed one hundred and forty-eight ships of the line and fifty frigates, with which he swept the Atlantic, and Montcalm, for many months, received neither instructions nor supplies. But Frederic required that the army in English pay, which was to defend Hanover, and thus to cover his right flank, should be commanded by the Duke of Cumberland. Upon this Pitt went out of office. The duke did not justify the king's choice of him. He was beaten by d'Estrées, and agreed to dissolve his force. But Pitt, who had soon returned to power, rejected the Convention, gave Frederic a subsidy of £670,000 a year, and maintained a force against the French, under Ferdinand of Brunswick, who did his work well. There was more of English gold in his camp than of English steel. One of our commanders was court-martialled. When the Marquis of Granby did better, at Warburg, the joy was great, and he became a popular

hero. His hat and wig were blown off as he led the charge, and his portrait, bareheaded, in a high wind, is at Trinity, and was on the sign of many an inn, especially of a well-known one at Dorking, in Mr. Pickwick's time.

On 21st July, 1756, when Frederic II. discovered the whole of the peril that confronted him, although it was far more than he had dreamt of, he lost neither hope nor courage. His army of 145,000 men was not the largest, but was much the best. Three or four of his generals, his brother Henry, the Prince of Brunswick, Schwerin, who had served under Eugene at Blenheim, and had followed Charles XII. into Turkey, above all, Seydlitz, were superior to the men on the other side, so far as these were known. There were three millions in ready money, which was enough for two campaigns in those economical days. The Russians had a long march before them, in order to come within range; the French might be left to the army of English mercenaries. The king might hope, by energy and rapidity, to crush the Austrians in the valley of the Elbe, which is Bohemia, or the valley of the Oder, which is Silesia, before their friends came to aid them. Nearer still than Austria were the Saxons, whose elector was King of Poland, and whose minister, Brühl, like Beust in 1866, was the centre of anti-Prussian politics.

Frederic began by seizing Dresden, and carrying off the secret papers of his enemies. The Saxon army held out for some weeks, and was then forced to serve in the ranks of their conqueror, who thus altered the proportion of numbers, by moving 20,000 men from one side to the other. The Saxon officers remonstrated when called on to take the oath of allegiance to their enemy. They said that such a thing was unexampled. He replied that he was not afraid of being original. Their resistance had compelled him to withdraw from Bohemia, after an indecisive action. In 1757 he won a great battle at Prague, where he sacrificed 18,000 men and Schwerin was killed. The main Austrian army was shut up in the city, and Frederic expected them to surrender; but a relieving

force, under Daun, defeated him at Kollin, and he withdrew to his own country, that is, he withdrew into Saxony, which he had made his home, Dresden being then the most civilised and luxurious place in Germany. For six years he did not see Berlin, which was twice occupied by the enemy. Up to that midsummer of 1757 his success in war, like that of Marlborough, had been unbroken. Kollin was the first of three great battles which he lost. In the following year he was again defeated by Daun, in a night attack at Hochkirch, with the loss of 100 guns. And in 1759, which is the turning of the tide, the Russians beat him at Kunersdorf. And yet it is to this chequered year 1757, not to the preceding career of incessant victory, that Frederic the Great owes the immensity of his military fame.

The French had triumphed on the western side of the seat of war, and had driven Cumberland before them, when Frederic attacked them with a much smaller force, at Rossbach, in Saxony. With hardly any resistance and hardly any loss, he gained a complete victory over them and their Imperialist allies. Then he hurried to Silesia, where the Austrians were masters. He defeated them at Leuthen, a month after Rossbach, recovered Breslau, and made 38,000 prisoners. Nothing like it had been seen in war. The defeat of the French made him a national hero. Previously, his enemies were Germans, and the French were his allies. That was forgotten and rectified. That Germany had so much to suffer at his hands was forgiven. And the victory was so complete, so artistic, that he was not less admired in France, where they laughed at their unsuccessful marshals. Not long before he was spoken of in Paris as one who had just missed being a great man. Such language was never used again. And the tremendous reduction of Austrian forces at Leuthen and Breslau was a still greater surprise. A man who could do that might do anything, and was out of proportion with the ordinary race of men.

There is an undefinable quantity in military genius

which makes the event uncertain. At the beginning the emperor had written that Frederic's secret had been discovered, and consisted in what was called the oblique order—that is, to make one wing much stronger than the other, to refuse with the weak wing, and to attack with overwhelming force with the strong. That method did not originate with him, but he repeatedly employed it. Then there was his innovation in the use of cavalry. He had learnt its value, against the musket of those days, by experience; and he believed that Seydlitz, in the open, at the head of seventy squadrons, was a thing which no infantry could resist. Then there was the impetus his troops derived from the extraordinary renown of their king, that there was nothing to counterbalance on the other side. This was evident, was matter of common knowledge. But even in his own army, on his own staff, in the royal family, there were two opinions. There was a school which taught that actual fighting must not be resorted to until the use of brains has been exhausted, that the battle comes in when the manœuvre has failed, that the seizure of a strategic position, or a scientific retreat, like that of Wellington into Portugal, of Barclay in 1812 before Napoleon, of Johnston before Sherman, is the first defence of armies, so that a force which is tactically inferior may be strategically superior. Frederic was, I believe, the first great soldier to reject this doctrine, and to act on the principle that nothing can destroy the enemy except a pitched battle, and that the destruction of the enemy, not the weakening of the enemy, is the right object of war. His battles were very numerous and very sanguinary, and not always decisive. Napoleon followed in his footsteps, manœuvring less, as he grew older, and fighting more. It is the adopted teaching of the Prussian school, since Clausewitz and Moltke.

During the French campaign of 1814 Napoleon said to Marmont: "We are still 100,000." "No!" said the marshal; "only 60,000." "Exactly," Napoleon replied; "60,000 and myself, that is 100,000." Something of this kind must be allowed in the person of the great

king ; and it kept up his hopes after his enemies began to prevail in 1759. In 1760 he was still successful at Liegnitz and at Torgau. But his country was exhausted ; his ranks were thinned by the wasteful expenditure of life ; there was nothing to look forward to, unless the Turk effected a diversion on the Danube ; and Frederic was repeatedly on the point of taking poison. In 1755 he had written that war must always be aggressive. Even a successful defence weakens the victor.

The zeal of his only ally was beginning to cool. Pitt had accomplished more than he intended when he offered his subsidies to Prussia. Our fleet commanded the ocean. The Mediterranean squadron had been defeated at Lagos, the Atlantic squadron at Quiberon ; Canada had been conquered, and with Canada the interior of North America, with its population of savages and its inexhaustible resources. Bengal was English, and the rivalry of the French in India had ceased to be formidable. In four years England had grown into a boundless empire, offering, what no other war had done, compensation for expenditure and increase of debt. Trade had learnt to follow the flag, and Pitt's profusion was not waste. Much of this success was due to the Prussian alliance. The vicissitudes of the French army had hampered the French navy. Frederic, who was several times very near destruction, had been saved by his ally. He had retained his disputed province, while England annexed dominions as vast as Europe. His genius and his power had been made so manifest that he was not again attacked during the remainder of his reign. England possessed that which, if it had been duly husbanded and developed, would make her mistress of the world. The object of each, in concluding their alliance, had been gained, but there was no proportion between them. In 1760 Pitt rejected peace with France when it would have damaged his treaty with Prussia. But when there was no prospect of a final triumph, and Frederic was only thinking of the terms on which he might obtain peace, Pitt advised him to negotiate. Then, in the autumn of 1761, under a new

king, he was expelled from office. The subsidy came to an end, and Bute opened negotiations.

Frederic had resolved that he would not wear a diminished crown; that he would disappear from the scene if he could not preserve by treaty of peace the full integrity of the monarchy which he no longer hoped to preserve by war. But he stood alone. The change of reign, the fall of Pitt, the termination of the subsidy, the pacific disposition of Bute, somewhat exaggerated by those through whom he heard of it, weakened him so seriously that he allowed the struggle to languish while he sounded the courts, and especially sounded the Turk, as to his feelings towards his Austrian neighbour. Then, in an instant, the scene was entirely transformed. Elizabeth, the last of the children of Peter the Great, died in January 1762. She had been his bitter enemy throughout, personally as well as on grounds of pure policy, by which he was held to be the menacing obstruction to the expansion of Russia in Europe. Her heir was a German prince, married to a German princess, the famous Catharine, and they at once offered terms of peace.

Meanwhile Spain went to war with England, and the government began to treat apart from Frederic. Newcastle would have renewed the subsidy, but Bute refused, and Newcastle thereupon resigned, while Bute concluded peace. Frederic, quite unable to continue active operations, retained Silesia, but gave up his conquest, Saxony. Therefore, at the price of immense suffering to his people, he emerged from the unequal contest victorious and successful.

William III., Lewis XIV., Peter of Russia, had been great and able sovereigns; but none had left on the world such an impression of his genius. When Frederic appeared at the Te Deum at Charlottenburg in all his glory, he broke down utterly and burst into tears. He had been the victor, but it was England that carried away the prize. He had acquired in his campaigns immeasurable authority and renown, but his people had been decimated and impoverished, and he had gained no accession of territory.

In the first years of peace that followed, it appeared that there was a neighbouring country in which that deficiency might be repaired, and the disappointing issue of the war might be made good by the art of the statesman. The republic of Poland covered an enormous territory, but was the most backward of the civilised nations. It was governed, socially and politically, by the aristocratic class, and it was their prerogative that any minority, or even a single noble, might exert the right of veto on the proceedings of the Diet. The political conditions were those of the eleventh century. The government was the weakest in Europe. The Poles had been the earliest people to establish religious toleration; but they had succumbed to the Counter-Reformation, and they still refused liberty of conscience to the Dissidents, mainly of the Greek Church. It was the plain policy of Russia to maintain the grievance and the occasion for intervention, and to frustrate every attempt of intelligent Poles to reform their constitution and create a regular government.

In the reign of Catharine in Russia, and of her admirer Stanislas Poniatowski in Poland, the republic became a Russian dependency. The empress desired that this convenient situation should continue, and esteemed that a partition would be injurious to her interests. From the same point of view it appeared desirable to Austria and Prussia. Poland, undivided as it was, was useless to anybody but Catharine. Poland divided among friends would strengthen each of them at the expense of Catharine. What they succeeded in appropriating would be so much taken from the sphere of Russian power. The Russian empress endeavoured to turn their thoughts elsewhere. She pointed to Turkey, which was a dreadful blot on the map of Christendom, and proposed that Austria should rectify its frontier on that side. But Turkey could defend itself, and could not be subjected to spoliation without a struggle, which Austria would have to carry on. That was a wretched bargain compared with Poland, which must yield if the three Powers showed their teeth. And Turkey could be of no use to Frederic the Great. There-

fore Kaunitz proposed that he should give back Silesia, and compensate himself richly out of Polish territory, where Austria also had some local claims to enforce.

Frederic was ready to annex part of Poland, but he saw no reason for giving up anything that he possessed. If Austria wished to enlarge her boundaries, Poland was extensive enough to satisfy her demands as well as his own. There would be no difficulty, no obstacle on the spot, no resistance of European opinion. England had already proposed the Polish solution of territorial controversy. In France there would be some genuine or affected displeasure. But Poland was a Catholic country, much influenced by prelates. The men who guided French thought would be easily consoled for its disappearance from the political stage. It was not modern enough to interest them, and its treatment of the Dissidents was a glaring offence. Therefore, although Catharine annexed as much as both the others together, the partition was accomplished in opposition to her real policy. About one-third of Poland was thus taken. The reckoning proved correct. Europe remained unmoved. By a series of treaties it had condoned the seizure of Silesia. It was too late to complain of the dismemberment of Poland. The work was completed, under very different conditions, twenty years later. It was overthrown by Napoleon ; but, as he was without a Polish policy, and was disgusted by the obtrusive Liberalism of the Poles in his time, it was revived and sanctioned by the wisdom of united Europe at the Congress of Vienna.

The years which followed the Seven Years' War were a time of peace for a great part of the Continent, in the course of which a memorable change took place in European polity. It was the age of what may be called the Repentance of Monarchy. That which had been selfish, oppressive, and cruel became impersonal, philanthropic, and beneficent. The strong current of eighteenth-century opinion left the State omnipotent, but obliged it to take account of public, as distinct from dynastic, interests. It was employed, more or less intelligently,

for the good of the people. Humanity contended for the mastery with ambition. It was still a despotism, but an enlightened despotism. The competent expert more than ever was supreme, but he was influenced by great writers,—Locke, Montesquieu, Turgot, Beccaria, Adam Smith. There was a serious tendency to increase popular education, to relieve poverty, to multiply hospitals, to promote wealth by the operations of the engineer, to emancipate the serf, to abolish torture, to encourage academies, observatories, and the like. Prisons had never been so bad—attempts were made to reform them. The slave trade had never been so prosperous; people began to doubt whether it was moral. Laws were codified, and though the codes were surprisingly bad, the laws were improved by them. The movement was almost universal, from Spain to Denmark and Russia. Piedmont dealt successfully with the feudal and social question, which baffled the National Assembly in France. The rich plain of the Milanese was administered by a proconsul of Maria Theresa, in a manner which made it the example of Europe. A strenuous disciple of the economists governed Baden. Würzburg and Bamberg, under the last Prince Bishop, were considered the happiest region in the empire. Turgot, Bernstorff, Firmian, were admired and imitated as Lewis XIV. had been in a former phase of absolute monarchy. Society was enjoyable, apart from politics, and was studied like a fine art in the homes of luxury,—Paris, Brussels, Rome, and Venice. Things went very well in those days with any man who was not a Whig, and had no views as to what makes governments legitimate and averts revolution.

In that age of the enlightenment of despotism the most enlightened despot was Frederic II. Of all rulers and reformers he was the most laborious and incessant. "A king," said he, "is the first servant of the State." He did more work and had fewer pleasures than any of them. The dominant influence was philosophy, not religion, emancipation of the State from the Church. That corresponded well with Frederic's temper. He was tolerant,

and on the whole consistently tolerant. In those days the Jesuits were suppressed, first by the secular power in Bourbon countries, then by the Papacy. The Jesuits peculiarly represented the old order that was changing, and the authority of the ecclesiastical law that was being restrained. When they ceased to exist in Catholic countries, they sought a refuge in England, and at Petersburg; but their best and most determined protector was Frederic the Great. The only one of all the princes of that generation who saw farther, and understood that the time of absolute monarchy, enlightened or unenlightened, was very near its end, was Leopold of Tuscany, ancestor of the Austrian dynasty. That was a thing which Frederic never perceived. The great change that came over Europe in his time did not make for political freedom. We shall see how that greater change was to come from beyond the Atlantic.

X

PETER THE GREAT AND THE RISE OF PRUSSIA

WHILST the English people, with the example and assistance of the Dutch, were carrying forward the theory of constitutional government, a still more important movement in the opposite direction was proceeding in the North, and new forces were brought into the widening circle of general history.

The Muscovite empire extended from the frontiers of Poland to the farthest extremity of China. In numbers and in extent it was the first of Christian Powers. But it played no part in the concert or the conflict of Europe, and its existence was almost unnoticed and unfelt. The people were too backward in the scale of wealth or knowledge or civilisation to obtain influence even on their neighbours. Potentially the most formidable force on earth, practically they were forgotten and unknown. In a single reign, by the action of one man, Russia passed from lethargy and obscurity to a dominant position among the nations.

The first need was intercourse with the world—intercourse of trade for its material progress, intercourse of ideas for its civilisation. The problem was too obvious to escape the earlier Romanoffs. They were a clerical dynasty, closely associated with the Church, and allowing to the Patriarch a position very near the throne. In politics they were inefficient and unsuccessful; but their Church policy was charged with far-reaching consequences. In that, they were superior to the people about them,

and they introduced certain moderate reforms, literary rather than dogmatic, in the externals of ritual, and in the liturgical books. An illiterate clergy had allowed abuses to take root, and were excessively intolerant of change. A schism arose between the established church with its rectified texts and improved ceremonial, and the large minority who rejected them.

Everybody knows Newman's story of the ancient priest who fell into the habit, at mass, of saying, "quod ore mumpsimus" instead of "quod ore sumpsimus," and, when admonished of his error, refused to exchange old "mumpsimus" for new "sumpsimus." Although "mumpsimus" is the very motto for the Russian schismatics, and although ignorance and superstition were the root of the matter, they combined with a dread of arbitrary change by an arbitrary power, and supplied a basis for resistance to Erastianism and the fusion of Church and State. This was the heart of the opposition to the later reforms, to which the Church in general yielded reluctantly, and the sectaries not at all, choosing death, and even suicide by fire, to compromise. The reforming government was driven into persecution by the fanaticism of these men.

The new spirit began to reign when the young Tsar Peter triumphed over family intrigues that were supported by the party of reaction. He was uneducated, unmannerly, uncivilised ; but he had a clear notion of that which his people required, and the energy and force of character to achieve it. As there were no roads in Russia, and not much material for making them, the waterway was the easy and natural line to follow. The Russian rivers flowed to the Caspian and the Euxine, and invited to the conquest of Persia and Central Asia, or to the deliverance of the Slavonic and Greek brethren from the Turk. Peter was not carried away by either prospect. He did indeed send a fleet down the Volga, and another down the Don. He conquered the Persian coast of the Caspian, but resisted the temptation of pushing his arms to the Indian Ocean. He was repeatedly at

war with the Turk ; but he contented himself with a humble measure of success.

Poland, for reasons of race and of religion, was the national enemy ; and from the death of Sobieski in 1696 there were symptoms that it was likely to break up. The next king, Augustus of Saxony, in 1702, proposed the partition of the Polish dominions. His agent, Patkul, renewed the idea at Berlin in 1704, and Austria did the same in 1712. At the height of his military success, in 1710, Peter entertained the idea, only to dismiss it. He preferred to wait. Poland would be convenient as a helpless neighbour, covering his frontier on a dangerous side ; and its constitution prevented it from becoming formidable. He was content to make sure that the feeble government should never undergo reform. He resolutely fixed his thoughts in another direction, and chose, not the easiest, but the most difficult line of attack.

Tartars, or Persians, or Zaporogue Cossacks supplied no new element that could be of service to his people. The Russians had issued from the long subjection to the Golden Horde, indigent, ignorant, prejudiced, dishonest and false. A mighty future lay before them, but they were unfit for such a destiny. The civilising influences they required could come only from contact with superior races. From them they must import the goods, they must import the men, that were needed to raise them, in the arts of peace and war, to a level with others. The route for both species of commerce was by sea. But Russia touched the sea only in the North, where it is closed by ice. The way to the countries that were most advanced, intellectually and socially, to France and England, especially to Holland and the empire behind it, was by the Baltic.

There the Swedes stopped the way. Gustavus had conquered the Baltic provinces, and all the way from Poland to Finland the coast was inaccessible to the interior of Russia. Sweden was still esteemed a great Power ; and although it was not yet discovered, the new king was, what Peter never became, a capable and am-

bitious commander. The main argument of Peter's reign was the struggle for supremacy with Charles XII.

Before it broke out, he undertook a journey to make acquaintance with the foreign countries by which he intended to accomplish the elevation of his own. That was the time of those grotesque studies in shipbuilding, tooth-drawing, and other useful arts in which he acquired a sort of technical mastery; and it was then that he learned to think so highly of the Dutch as a practical people, worthy of imitation. This preference was not exclusive, and he was eager to borrow what he could from others—military organisation from Austria, manners from France, clothes from England, methods of administration from Germany. Together with the foreign customs he undertook to introduce experts who were to teach them, until the disciples became equal to their masters. The Scotsman Gordon and the Genevese Lefort were at the head of his army and navy. Germans, such as Münnich and Ostermann, followed; and then there came a vast army of engineers, miners, metal founders, artificers of almost all kinds, for the roads and bridges, the ships and palaces, the schools and hospitals that he called into existence. These things were the *sine qua non* of civilisation. It would be long before his own people understood the use of them. They could only be obtained by importation. To stimulate the demand for them at home it would be necessary to rely on the progress of intelligence. That could not be done in a nation consisting mainly of serfs. The educational part of the enterprise was the one which had least success, and which he understood least. For such imponderables he had no scales, and he cared more for the kind of knowledge that was practically useful than for the interior improvement of the mind, which constitutes what we call a gentleman. No such exotic could flourish at his court. He required that those whom he honoured with his confidence should get as drunk as himself; that they should be servile and cringing, without moral courage or self-respect, happy to be insulted, kicked, and spat upon. They might be

men of resource, brave soldiers, clever administrators, but they seldom developed those elements of character which prevent a man from being corrupt. For those qualities he had no comprehension. Civilisation, as he understood it, was material, not moral. He could not imagine management of men by the nobler motives. He raised the condition of the country with great rapidity; he did not raise it above his own level.

Whilst he was on his travels exploring Europe an insurrection broke out, and the old Russian militia, the Strelitz, mutinied, and plotted to exterminate the Germans and all the abettors of foreign innovation. The movement was crushed by Gordon, and Peter on his return was undisputed master. He then plunged into war with Sweden for the Baltic provinces—that is, for access to the sea, which was the highway to all the world. Beaten at first, but not discouraged, he organised a new army, while Charles XII. overran Poland and dictated terms of peace in the heart of Germany.

It then appeared that the Russians, like most nations when they are ably commanded, were the raw material of good soldiers. Charles came back to Russia from his Saxon campaign laden with glory, and marched on Moscow by Minsk, Mohilev, the Beresina—very much the route which Napoleon followed. At the instigation of Mazeppa he turned aside to the Ukraine, in the hope of raising the Cossacks against the Tsar. At Pultawa, near the Dnieper, he was defeated, and fled for refuge to Turkey. The work of Gustavus, who had made Sweden so great, was undone, and Russia succeeded to the vacant place among the Powers.

The supreme object of Peter's policy was attained. He was in possession of the Baltic coast north of the Dwina. Finland was restored, but he retained Livonia, Esthonia, Ingria, from Riga to Viborg. On the Neva, where the Gulf of Finland penetrates farthest inland, he fixed his capital. The place was a swamp, that swallowed the tallest trunks of trees, and the workmen perished by fever. But an island in the mouth of the river made it

impregnable by sea. It was free from traditions and reactionary memories, looking only to the future and the new things that the commerce with the world would bring; a gate for the inflow of the forces by which its founder would transform the nation. As part of the same transformation the Tsar of Muscovy became Emperor of Russia. It was a claim to the Byzantine inheritance, and a menace to the Austrian successor of the Western Empire. This was faint and distant; and Peter remained on friendly terms with Vienna. But the title was coldly received by Europe, and was not finally recognised until forty years after his death.

The persuasions by which Peter bent Russia to his will were base and atrocious; for, although one of the greatest men that have influenced the course of Christian history, he is undoubtedly the worst of them; but he was not working for himself; at Pultawa he told his troops that they were fighting for Russia, not for him. His motive was impersonal. He had grasped a great ideal, and he served it with devotion, sacrificing everything to it, and not sparing himself. The absolute State was the ideal, or rather the idol, for which he toiled, the State as it had been devised by Machiavelli and Hobbes. To raise the country by the employment of its own internal forces was an unpromising and unprofitable enterprise. He, who was himself a barbarian, could only accomplish his purpose by means of aid from outside, by the instrumentality of those who had experience of a more advanced order of things. The borrowed forces could only be applied by the powers of despot. That power, moreover, was already provided. Muscovy had never been governed otherwise than by irresponsible and irresistible authority. That authority had been inactive and not deeply felt. Now the same authority interfered to alter almost everything, except the subjection of the serf to the landowner.

To enforce the supremacy of the State over society, and of will over custom, Peter introduced his most characteristic institution. He made precedence depend on public service, and regulated it according to rank in the army,

in fourteen degrees, from the ensign to the marshal. A new aristocracy superseded the old, and the ancient nobles were forced to serve, in order to be somebody, when away from the ancestral home. They were important, not by their possessions or their descent, but by the position in which they stood towards the emperor. Peter had imbibed too much of the rationalism of the West to be a persecutor. He was severe with the schismatics, who existed only as opponents of change and enemies of civilisation; and as there were no Jews in Russia, he decreed that in future there should be none. But he built churches for the foreigners whom he brought into the country, and did not attempt to sustain the domination of the Muscovite clergy, who, like the English, professed passive obedience, but obeyed without approval. When the last patriarch was dying he expressed the wish that all men of other faith—Catholic, Protestant, and Mahomedan—should be burnt, and their places of worship levelled with the ground.

Peter's schemes of change were so tremendous that most Russians recoiled and wished them no success. His own family opposed him, and became a centre of plotting opposition. He repudiated his wife, and sent her to the seclusion of a convent. His second empress was a peasant woman, whose name was Martha, but was called, in Russia, Catharine. It was uncertain whether her husband was dead. It was certain that Peter's first wife was living. Nobody minded. But Alexis, the son of the earlier marriage, took the conservative side, and became, from 1711, the hope of those who rejected Peter's anti-national, cosmopolitan, chiefly Dutch and German system of reform. He longed for the Asiatic twilight of the past, and the discontented longed for him to succeed. Peter, seeing that he was a poor creature, wished him to resign his claim. Alexis fled, and placed himself under the protection of the emperor Charles VI. He was discovered in the castle of St. Elmo at Naples, and brought back to Russia, where he was condemned to death, and died of torture. The plan had been to return to the ancient

ways, and to give Petersburg back to the Swedes, with the command of the coast. The clergy were mixed up in it, and Peter now secured himself against the Church. He had left the patriarchate vacant. He now abolished it, and divided its powers.

A kindred spirit had arisen, capable of carrying out reform in the Church. Procopovitch had become a united Greek, in order to be admitted to foreign universities. He studied in Rome, and in Germany he became familiar with Lutheran theology. He came back with much of the religious culture of the West, and Peter appointed him to one of the sees. The bishops protested. They said that he was a heretic seventeen times over. And they proposed, if they were not believed, that the matter should be decided by the three eastern patriarchs. It was a scheme to disconnect the Church from the State, to merge it in the Eastern Church. Procopovitch defeated his enemies, and drew up the plan by which the Church was brought under the civil power, much on the lines of Henry VIII. It was governed, thenceforward, by the Holy Synod, which was controlled by a great official who represented the emperor. The clergy ceased to be an obstacle. The government of the Church by the Synod was part of a plan of government by boards, which had been suggested by Leibniz. The empire was governed by a Senate of eight, of ten, at one time of twenty members. Under the Senate, which made laws, were ten ministerial departments, or boards, like our Treasury or Admiralty, which executed them. And there were eleven governors of provinces, each larger than a European monarchy. Men fit for such a responsibility could not be found in Russia, and the empire was badly governed. But it was there. The transformation was accomplished. And the gigantic force was centred in the hand of a tyrant.

The concentration was such, the destruction of resisting forces was so complete, that the machine worked well in the hands of women. For almost the whole of the seventy years after Peter's death, Russia was governed by empresses. The last of them, Catharine II., was one of

the ablest and most successful rulers in modern times. For the machine which Peter created was strong enough to endure. It still exists as he made it, an amalgam of power and servility, never leading, but often supplying the deciding force in the history of the world. It was the empire of Peter the Great that destroyed the empire of Napoleon.

Such a Power, limited by feeble neighbours, would have been a danger to the whole of Europe, but that another great Power, founded in the same generation, became a bulwark against a menacing expansion. The rise of Prussia preserved the Continent from being submerged. This new phase of northern monarchy was very unlike that which we have just considered. Prussia, like Russia, was a military Power, living on the hope of expansion. But it was infinitely inferior, as to extent and population. It was not a giant but an athlete; and its future depended, not on the intrusion of foreign elements, but on its own development and practical organisation. Nature had done nothing to promise greatness. The country was open and arid, and the inhabitants were hard, unimaginative, and poor. Religion had less power over them than over any other part of Germany. To this day the sky-line of Berlin is more unbroken by church towers than that of almost any other city. Neither their situation on the map of Europe nor hereditary endowment fitted the Prussians for empire. It was the work of the dynasty that a country which was less than Scotland, and was protected by no barrier of land or water, became greater than France.

The Prussian people, by which I mean the people of Brandenburg and its vicinity, were conscious that Nature had not favoured them excessively, and that they could prosper only by the action of their government. No people were more submissive, or more ready to suffer, for the sake of the State. And none have gone farther in asserting its omnipotence, or in abdicating in its hands. They had no silver streak, no natural barriers. As a consequence of the Reformation the dominions of the

Teutonic knights were joined in personal union under the same Hohenzollerns who reigned on the Oder and the Elbe. One was part of the empire, the other was enclosed in Poland, and they were separated by Polish territory. They did not help each other, and each was a source of danger for the other. They could only hope to exist by becoming stronger. That has been, for two centuries and a half, a fixed tradition at Berlin with the rulers and the people. They could not help being aggressive, and they worshipped the authority that could make them successful aggressors.

The dynasty entered into the spirit of the problem from 1640. One-half of the electors and kings since then have struggled intensely for the increase of their power. And they built up their state in spite of the other half, who had no enterprise or masterful energy. But before the accession of the great elector, in 1640, Brandenburg had taken a line of its own in the question of religion which was eminently favourable to territorial increase. It was more tolerant than other portions of the empire. The elector was one of the last of the German princes to join the Reformation. And Saxony retained the pre-eminence among the Protestants. Early in the seventeenth century the reigning family became Calvinists. The country was Lutheran. The position was unfavourable to the exercise of what was called the right of Reformation, the right of enforcing conformity under pain of exile; and, between the Calvinist at the head and the Lutherans in every other office, the Catholics were able to exist. In some provinces, though not in all, they were definitely tolerated. The great elector made every effort to attract the fugitive Huguenots. Agents were sent out to show them the way, and to help them with funds. Whole districts were peopled by them, and about twenty thousand of them settled in Berlin and other towns. Like Peter the Great, the great elector derived his notion of better things from Holland, and he encouraged Dutch artisans to settle. His dominions were scattered and unlike. He introduced a system of government that was the same

for all, and was above local or social influences. The estates lost their ancient authority, and one supreme will governed everything, through a body of trained administrators such as up to that time existed nowhere else.

The next elector obtained the royal crown. Prince Eugene said that the emperor's ministers, who had advised the grant, deserved to be hanged. But in fact they were not less prescient than he, for they warned Leopold that Prussia would deprive his family of the empire. The King of Prussia became the head of the Protestant interest in Germany. That prerogative had been forfeited by the Elector of Saxony when he received the crown of Poland and became a Catholic. Rome alone protested against the Protestant king, and spoke only of a margrave of Brandenburg until after the death of Frederic II. All the Catholic Powers acknowledged the new title and disregarded the protest. For the first time there was a kingdom within the empire, a kingdom, moreover, which was Protestant. It was a step towards the break-up of that irrational body.

The second king succeeded in 1713 and died in 1740. He is the Peter the Great of Prussia. For him, the whole secret of government is the increase of power at home. His idea was that monarchy cannot be too absolute. It requires to be wisely administered; but it does not require to be limited. Concentration cannot be too intense. No enemy outside is so dangerous as public opinion within. He announced that he would establish his power on a rock—"un rocher de bronze." He meant that the power of the State must be independent of the changing motives of the hour, that it must be directed by a will superior alike to majority and minority, to interests and classes. He spent his reign in very deliberately contriving such a machine. The king, he said, must do his work himself, and not shrink from trouble. He was perpetually in harness. He was like a madman in his vehemence and his crudity of speech. But there was method in his fury, and calculating design and even practical wisdom. He gave an impetus as powerful as that of the Tsar Peter;

but he was superior to him in knowledge of detail as well as in point of character. He was a hard taskmaster, but he knew what he was about; and it does not appear that his subjects desired to be governed in another way or that they would have been satisfied with a monarch who did not strain their strength to the uttermost.

The object in which they agreed with him—the supremacy of the Prussians in Germany—was not to be obtained if they would not go into training. There was no shrinking. He said, in 1713: “when my son comes to the throne he must find the vaults crowded with gold,” and the son, in 1740, found eight million thalers. He found, moreover, a well-equipped army of eighty-three thousand men. This was the special creation of the energetic king. He was, indeed, a peaceful ruler, and did not thirst for military glory. Among European Powers he was of little account, and kept all his violence for home use. When he laid up treasure, and organised an army that was not so large as that of France, of Austria, or of Russia, but more concentrated and better drilled, his people understood that he would some day provide territory and population to match,—an army so excessive, an army six times as large, in proportion to those of other Powers, was meant to be employed. The burden was not felt. Of the expense, one-half was borne by the domain. Of the men, a large portion was recruited abroad, and relieved the natives of Prussia. After some years, it was felt that the platoons of giants, which had cost twelve million thalers, were a wasteful toy, and that the money might have been spent to advantage among the people. The king attempted to supply their place by a levy among the agrarian population, which is reputed the remote origin of universal service. His economy was so rigid that, with an income of seven million thalers, he spent five millions on his armaments. He thus created the force which began what Napoleon completed, the dissolution of the Holy Roman Empire. For that which the father stored, the son expended; and I hope in the next lecture to tell you how he did it.

He so eclipsed Frederic William that the latter became an obscure memory, and was spoken of with contempt and disgust by his own people. Carlyle discovered in him his own ideal, the strong man, and set him on his legs. And when the army which he created, which had been remodelled by Frederic, Scharnhorst, Roon, and Moltke, became the greatest of all armies, Germany remembered its founder and was grateful for his militarism.

They have made their choice, as we must do. Those who remember with honour men like Hampden and Washington, regard with a corresponding aversion Peter the Great and Frederic William I. But without the first Europe might be French, and without the other it might be Russian. That which arose in Northern Europe about the time of our revolution settlement was a new form of practical absolutism. Theological monarchy had done its time, and was now followed by military monarchy. Church and State had oppressed mankind together; henceforth the State oppressed for its own sake. And this was the genuine idea which came in with the Renaissance, according to which the State alone governs, and all other things obey. Reformation and Counter-Reformation had pushed religion to the front: but after two centuries the original theory, that government must be undivided and uncontrolled, began to prevail. It is a new type, not to be confounded with that of Henry VIII., Philip II., or Lewis XIV., and better adapted to a more rational and economic age. Government so understood is the intellectual guide of the nation, the promoter of wealth, the teacher of knowledge, the guardian of morality, the main-spring of the ascending movement of man. That is the tremendous power, supported by millions of bayonets, which grew up in the days of which I have been speaking at Petersburg, and was developed, by much abler minds, chiefly at Berlin; and it is the greatest danger that remains to be encountered by the Anglo-Saxon race.

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